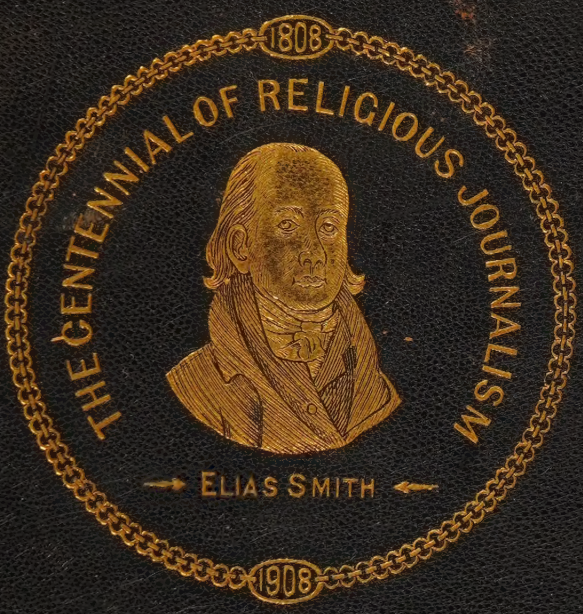
1808
THE CENTENNIAL OF RELIGIOUS JOURNALISM
ELIAS SMITH
1908

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No. 1. Price

ADDRESS TO THE PUBLIC.

To the Advertisers for the paper, and to all who may hereafter record its contents.

Brethren and Fellow Citizens,

The distinguished favor in which we have long enjoyed the liberty of Man, and especially, as it respects the people of these United States, the increase of knowledge is very great in different parts of the world, and of course there is an increase of liberty among the people, and an interesting struggle in certain nations, accompanied with powerful exertions, to prevent them from enjoying what they have been taught belongs to them, as a right given by their Creator, and guaranteed by the government of the country in which we live.

The struggle which has and still continues to convulse the nations in the old countries, is in a great measure over here. *Liberty* as man, is what many are now making violent exertions to obtain, and others (though few in numbers) by every possible mean endeavoring to prevent it.

... to the great advantage of *Mitchone* and the good of thousands, "who care not for the people;" but while we glory in being a free people, and of being independent of the nations which endeavored to deprive us of the right which God has given us in common with all nations, multitudes are enslaved with the principles bro't from Europe by those who first settled this country. Had *George the third*, when he withdrew his troops from this country, withdrawn all the principles respecting civil and religious affairs, which are in opposition to the rights of mankind, we should have been a much more united and happy people than we now are: but alas! they are left

... said to me not long ago (while speaking upon the state of the people in this country, as it respects Religious Liberty) to this effect, "people in this country are so ... as to politics matters; but as it ... religion, multitudes of them are apparently ... about what Liberty is." This is true, many ... pear to know what belongs to them as ... and are willing to stand for their rights; when they talk or act upon things of the highest importance, appear to be guided wholly by the opinions of designing men, who would bind them in the chains of ignorance all their days, and entail the same on all their posterity.—The design of this paper is to shun the *liberty* which brings to man, as it respects their duty to God, and each other.

It is an established principle with me, that the man who appears in any public service and is faithful to his trust, will have adverse characters; by the unjust and them who judge from the testimony of such, he will be considered a disturber of the peace, as turning the world upside down, and stirring up the people to revolt; but by the well informed lovers of truth, he will be considered a light to them who otherwise would set in darkness. There is no doubt in my mind but many will be displeased at what may appear in this paper from time to time, unless they own that, *right is equal among all*.

How difficult the task may be, which is now undertaken, is unknown to me, ... experience will shew this;—this however is my design, to have a steady and persevering regard to truth, and the general good of men; and to treat every thing in a fair and manly way; not scandalizing any, or doing any thing by partiality. Should any scandalize themselves in ... [illegible] ... newspaper, I intend a new ... [illegible] ... this is not the first ... published to the world.

This variety of ... paper has been suggested to me, from the great use other papers are to to the communities at large. In this way almost the whole state of things ... [illegible] ... ed to at once. In a short ... every ... a general knowledge of our affairs is diffused through the whole: and by looking into a newspaper, we often look at the state of nations, and see them two into importance, or crumble into ruin. If we are profited in political affairs in this way, I do not see why the knowledge of the Redeemer's kingdom may not be promoted or increased in the same way. It appears to me best to make the trial. The liberal subscriptions for this work in these trying times, has encouraged me to begin it, hoping that others will find an advantage in forwarding; the work by adding their names to the list of those who have already wished such a work to appear in the world.

There are many things which will be taken up which are not new, but are important, which if stated to the rising generation, will serve to give them a knowledge of that liberty for which their fathers bled, and for which they ought to contend.

It is the design of the Editor, as described in the nature of civil and religious Liberty, to come to the experience of those whose advantages have been small, as to acquiring a general knowledge of the world.

It may be that some may wish to know why this paper should be named the "Herald of Gospel Liberty." This kind of Liberty is the only one which can make us happy, being the glorious Liberty of the sons of God which Christ proclaimed; and which all who have, are exhorted to stand fast in, being that which is given and enjoyed by the law of Liberty; which is the law of the spirit of life in Christ Jesus, which makes free from the law of sin and death.

In this place, I give the meaning of the word *Herald*. This word is derived from the Saxon word *Herehauld*, and by abbreviation *Herald*, which in that language signifies the Champion of an army, and ... name of office, it was given to him who ... army, had the special charge to measure ... and combat, ...

First page of the first issue of the first religious newspaper—greatly reduced.

133488

The Centennial

OF

Religious Journalism

"Thy Kingdom Come"

EDITED BY

REV. J. PRESSLEY BARRETT, D. D.

Editor HERALD OF GOSPEL LIBERTY

"The Oldest Religious Newspaper"

(SECOND EDITION)

DAYTON, OHIO:

CHRISTIAN PUBLISHING ASSOCIATION

1908

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WAYNE STATE
UNIVERSITY

CHRISTIANS.

"Ye are called with a holy calling
The **light of the world to be;**
To light up the lamp of the gospel
That others the light may see."

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BY
CHRISTIAN PUBLISHING ASSOCIATION.

133.33

DEDICATED

To the memory of the early leaders of the Christian Movement, as the prophets of a broader fellowship among Christians—

To the religious press as messengers of light to every tribe and nation—

And to every individual believer as the personal representative of our Lord and Master in the church militant.

"Nota Bene"

"We call ourselves Christians, not in any invidious, or presumptive sense, but devoutly, as most expressive of our relationship to Christ, and at the same time as most promotive of real brotherly fellowship and true Christian unity."

A THRESHOLD MESSAGE

This book is designed to commemorate the first century of the history of the *Herald of Gospel Liberty*, and therein to give a bird's-eye view of the work and progress of the Christian Church.

The introduction of the religious newspaper marks an era in the work of the church in modern times, and gives to the Christian Church a distinction as the originator of the idea of religious journalism which others have coveted, in some cases even to the point of an effort to wrest this honor from us.

In this volume, beginning on page 37, the historical facts pertaining to this question are given in a very definite and convincing manner, fixing beyond any reasonable doubt the right and justice of this claim of the Christian Church.

If after examination any one should question our right to this distinction, here and now, we ask for the proof to sustain the justice of any such doubt.

The following topics, including many allied subjects, are covered in this volume: *The Beginning and Beyond; A Concise Statement of our Denominational Position; The History of the Herald of Gospel Liberty; One Hundred Editorial Gems; Early Leaders; Our Century Churches; A Hundred Years of Progress, or The Development of Our Denominational Life and Work; The American Christian Convention; Constituent Conventions; The Outlook.*

Certain celebrated sayings and historical inci-

dents are occasionally repeated—due to the fact that each of the several authors wrote on a given theme, entirely independent of the others, but each one had the Centennial of Religious Journalism as a common center, with the history of the Christian Movement as a setting for the whole.

The biographies of a number of our early leaders, together with the pictures of many of our pioneer and later workers, will be highly appreciated by our people, to say nothing of much other valuable matter. It is much regretted that the faces of so many eminently worthy of a place in this book are kept out for the lack of space, and that, too, after the size of the volume, as originally planned, has been doubled. Some of our editors are not included because we could not get necessary information, although we sought it again and again. No doubt some of our century churches are not included, and for the same reason—information, though asked for time and again, could not be obtained in time, or not at all. The collection of material and its arrangement for publication have been under the pressing duties of editorial and pastoral service. The reader is therefore kindly requested to bear patiently with defects, for they are more painful to the editor than to the reader.

Among the pictures used a few are not so good, because made from very old photographs, or from a reprint, but they are the best we could get.

In behalf of the Centennial Committee and the editor we extend a sincere word of thanks to the writers and to all who have helped to make this volume of special interest to our Brotherhood.

We are standing in the twilight of the closing days of our first century, and already we behold the dawning of the morning of our second century. We look backward upon the things that were, and forward that we may catch glimpses of the things that shall be.

From this mount of vision the promises of God stand out as so many beacon lights, luring us onward to a fuller realization of, and a larger fruitfulness in, our mission to the world.

For more than one hundred years God has led us, bearing our burdens and comforting our hearts. He has brought us to this vantage ground, this Pisgah outlook, where we may study the prospect in the light of the retrospect. In the retrospect we shall see enough to humble us, while in the prospect are visions so enchanting as to stir our hearts and inspire our lives to a better service in the great work of giving the gospel to a lost world.

In this day of light and progress God calls us to the front of the battle that we may honor His Son in the face of the enemy by a glorious victory for the Cross.

In the coming conflict, for which God has been preparing us for a century, the battles will be such as the modern church has not known—struggles that will try men through and through. Fundamental truths will be assailed, while many may fall by the wayside. Be not dismayed—it is the Lord's battle, and if we prove true, He will honor us with victory.

We must remember we are under marching orders. There must be no faltering. The battle song

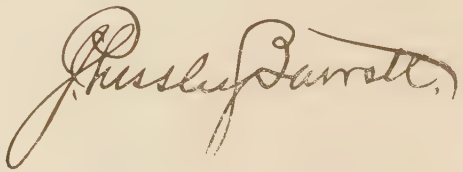
must be sung in earnest. Every true soldier will join in the refrain:

Surely the Captain may depend on me,
Though but an armor-bearer I may be.

Thus committing ourselves to the Lord's work for the Twentieth Century, through the hearing of faith, we shall receive anew God's promise to his ancient people:

I will not leave thee, nor forsake thee.

From this thought we get hope and inspiration for a new day and a new battle. Let us be much in prayer, constant in love, enthusiastic in purpose and faithful in service, seizing every opportunity as it passes, and meeting bravely each responsibility which may come to us in the vicissitudes of our second century, and it will be enough, for the victory in Christ will be complete, and the reward sure and glorious forever.



Dayton, Ohio, August 1, 1908.

Second Edition

Within one week from the appearance of the first edition of the CENTENNIAL OF RELIGIOUS JOURNALISM, the rapid sale of the work made it necessary to publish a second edition, which, with some revision, we send to the public, with the earnest wish that its usefulness may be long continued as a souvenir of the first hundred years of religious journalism.

Dayton, Ohio, September 10, 1908.

HISTORICAL

The Present Herald and Its Editor.

THE BEGINNING AND BEYOND

A Brief Study of the Conditions and Ideals Which Gave Rise to the Christian Church

BY THE EDITOR.

Beginnings may be obscure, but they are interesting and instructive. Once discovered and comprehended, we have the true view-point from which to study development and after history.

In celebrating the *Centennial of Religious Journalism,* we may well introduce the event by a brief study of the beginnings of the movement which gave birth to the idea of a religious newspaper.

To do this we must look beyond the mere formalities of organization. We must study the conditions and in them find the causes which made the new body a necessity in meeting the religious needs of the age. It was in the effort of this infant body of believers to meet these needs that the idea of religious journalism loomed up on the horizon of their possibilities as an excellent aid in the execution of their work and in the accomplishment of their mission to the world.

In their ministry a prophet arose whose keen vision caught glimpses of a new world of activity and usefulness.

ELIAS SMITH

saw in a vision a religious newspaper. The idea fastened itself upon his mind and heart. He declared that in it—

From realms far distant and from climes unknown
We make the knowledge of our King your own.

From the impressions of this vision, the idea slowly developed till September 1, 1808, when the first issue of the first distinctly religious newspaper the world had ever seen appeared from the city of Portsmouth, N. H., under the name of the *Herald of Gospel Liberty,* and the same is yet with us in active service.

To the Christian Church, therefore, is due a debt of appreciation for introducing religious journalism, and for giving a practical demonstration of its utility in the publication of the *Herald of Gospel Liberty.*

From the first, the idea secured a sure footing in the history of the modern church. Its development has been rapid, till to-day, as an institution, the religious newspaper is the right arm of all denominational effort, and a great power in giving the light of the gospel to the world. It surpasses in power all influences of other human agencies for the health and prosperity of the church militant. The centennial celebration of religious journalism, therefore, promises to be an event of peculiar interest.

As to the validity of the claim, that the Christian Church published the

FIRST RELIGIOUS NEWSPAPER,

we only ask for a study of the facts. Three other religious newspapers have laid claim to the distinction of seniority, as follows:

1. *The Religious Remembrancer,* Philadelphia, now the *Christian Observer,* of Louisville, Ky., first published in 1813.

2. *The Weekly Recorder,* Philadelphia, first published in 1814.

3. *The Boston Recorder,* now the *Congregationalist,* Boston, first published in 1816.

As the *Herald of Gospel Liberty* was first published September 1, 1808, it is clearly five years the senior of the oldest of the three.

In proof of the date of its publication, original files may be seen on application, at the office of the Christian Publishing Association, Dayton, Ohio, which necessarily ends the contention as to the oldest religious newspaper, giving the Christian Church (not the Disciples) the honor of being the mother of religious journalism.

We may, therefore, combine in a brief study the introduction of religious journalism and the history of the people from whose ranks it sprang.

The beginning of the Christian Church is sometimes reckoned from the date of the famous Methodist Conference, Baltimore, Maryland, in November, 1792, when that body divided under the leadership of James O'Kelly and his associates, not on account of doctrinal differences, but because of the

"ONE MAN POWER,"

which found its expression in the rule of the bishop.

The real beginning, however, of the organic history of the Christian Church is August 4, 1794, when the withdrawing wing of the Methodist Conference, then known as "Republican Methodists," met in general meeting at Lebanon, Surry Co., Virginia. It was on this occasion, after much prayer and deliberation, that Rev. Rice Haggard stood before that

The exact spot on which stood Lebanon church in which the conference had met when Rev. Rice Haggard made his famous motion for the adoption of the name Christian.

NEW LEBANON CHURCH

The successor of the "Old Lebanon"—located a bit distant from the old site, Surry County, Virginia.

assembly, holding aloft, in his right hand, a copy of the New Testament, and said:

> Brethren, this is a sufficient rule of faith and practice. By it we understand the disciples of our Lord were first called Christians, and I move that henceforth and forever the followers of Christ be known as CHRISTIANS simply.

The motion was put to the house, and unanimously adopted. From that date to this we have never acknowledged or answered to any other name as a body of believers.

This was unquestionably the beginning of the modern organization of the Christian Church. Of course, its principles came to us from the teachings of Christ and the apostles. To understand conditions which made its existence a necessity, we must go back of the Lebanon meeting, and even beyond the Baltimore Conference. In our search, we must follow mere threads of history, if we would find the real cause of this division, and the formation of the new body in the Lebanon meeting. At the end of these threads of history we shall find ourselves on English soil, and in one of Mr. Wesley's conferences. Here we get at the conditions which brought forth

THE CHRISTIAN CHURCH

as a modern organization, all centering about *one man* and *one event*. That man was Francis Asbury, and that event was his appointment as missionary to Mr. Wesley's "Societies" in America. We shall better understand this fact when we learn that Mr. Wesley, after searching the ranks of his people, could find no man who would accept this missionary appointment, except Francis Asbury, who was well known among his acquaintances as possessing a

domineering spirit. It was on this account that even Asbury's friends were surprised that Mr. Wesley accepted him for this work. Later developments will show how well founded was this surprise. To this man and his appointment as missionary to America, and no further, have we been able to trace the causes which made the existence of the Christian Church, as a separate organization, a necessity.

Appointed, and once in power, Mr. Asbury quickly assumed the attitude of a commanding general, and began to rule the preachers, who were under his supervision, with a rod of iron. He determined all matters of debate by his own *ipse dixit*. The majority against him counted as nothing. Even the preachers were denied the right of appeal to the body. These were the legitimate fruits of the "one-man power." Of course, such methods could produce but one effect—a revolt came.

The Episcopacy was the issue, and the revolution culminated in the formation of a new body of believers.

The new body suffered great provocations under the rule of the bishop, who, we are told, in answer to a petition from the preachers for some purpose, said: "Though five hundred preachers should ask it on their knees, I would not grant it." [See *Guiry's History of the Episcopacy*, p. 380.] The bishop dominated the conference at will. No man could be ordained to the office and work of the ministry, unless he was elected by the conference, but the conference itself did not elect, until the bishop had nominated, practically making it

impossible to ordain a man against the wish of the bishop.

O'Kelly and his compeers defied this sort of government. They could not be frightened into submission and they would not be driven to surrender. It was in this crisis that they led the way to a larger and more Christlike religious freedom.

American Methodism sprang from English immigration, but the Episcopacy of the American Methodists was an innovation, for the English Methodists have never had a bishop. No wonder a revolt came, resulting in a new body of believers. It is quite clear that the new denomination was far more nearly in harmony with Mr. Wesley than were Mr. Asbury and his followers.

The bishopric idea was distasteful to Mr. Wesley. Had it not already practically driven him out of the church? It divided the Lord's people in England—and it did the same in America.

The truth is, Mr. Wesley and Mr. O'Kelly were in closest sympathy. Indeed, according to Mr. O'Kelly's own testimony, Mr. Wesley's views largely influenced Mr. O'Kelly's ideas and gave shape to his work as the leader in the establishment of the Christian Church. Let Mr. O'Kelly be heard as to the facts. In writing of Mr. Wesley, he said:

> They (certain ministers) came to us under direction of John Wesley, whose name to me is of precious memory. His writings magnified the Bible, and gave it preference and honor; he declared he regarded the authority of no writings but the inspired. He urged the sufficiency of the Scriptures for faith and practice, saying, "We will be downright Bible Christians."

Then O'Kelly added:

> This doctrine pleased me, and so did the conduct of the

holy preachers. I entered the connection (I think) in 1776, and soon entered the list among the traveling ministers, where I labored night and day, pleading with God for that connection in particular, and the world in general. But in those days Wesley was rejected, and his name blotted out of our book. I took an alarm! In the year (I think) 1789, I contended against a growing power, though myself in legislature; (in the council with Mr. Asbury) this contention continued until the Conference for 1792, from thence I withdrew. But as a free man, I have continued to travel. I soon found myself undesignedly in a little band, the Christian Church. I think by the grace of God, if all should seek my life, I would never change my Christian name, nor subscribe to any government (as to religious conduct) but that contained in Christ's Word, and that which rests on His shoulders.

From this statement several facts are clearly presented, viz., Mr. Wesley repudiated human creeds —only the inspired writings he accepted as authority. He held to the sufficiency of the Scriptures for faith and practice, and he favored the use of the name Christian, as is shown in his own words, when he said: "We will be downright Bible Christians." * That is a pretty fair summary of the leading principles of the Christian Church. Mr. O'Kelly said: "This doctrine pleased me." Thus we can distinctly trace the hand and influence of Mr. Wesley in the shaping of the views of Mr. O'Kelly, and through

* It is related that once John Wesley, in the visions of the night, found himself, as he thought, at the gates of hell. He knocked and asked who were within. "Are there any Roman Catholics here?" he asked. "Yes," was the answer, "a great many." "Any Church of England men?" "Yes, a great many." "Any independents?" "Yes, a great many." "Any Presbyterians?" "Yes, a great many." "Any Baptists?" "Yes, a great many." "Any Wesleyans?" "Yes, a great many." Disappointed and dismayed, especially at the last reply, he turned his steps upward, and found himself at the gates of paradise, and here he repeated the same questions. "Any Wesleyans here?" "No." "Any Presbyterians?" "No." "Any Church of England men?" "No." "Any Roman Catholics?" "No." "Whom have you here, then?" he asked in astonishment. "We know nothing here," was the reply, "of any of those names you have mentioned. The only name of which we know anything here is 'Christian.' We are all Christians here, and of these we have a great multitude, which no man can number, of all nations, and kindreds, and peoples, and tongues."

Mr. O'Kelly the great Biblical strongholds of the Christian Church are ours to-day.

It is thus clear after the history of a hundred years has been written, as with a pen of fire, that Asbury, and not O'Kelly, was the innovator. O'Kelly withdrew from this innovation, and not from the truths Mr. Wesley held, for these, as named above, we love, cherish, publish and defend in the light of the Twentieth Century. Is it not safe to say, had Mr. Wesley been in America, he would have stood with O'Kelly in his revolt against the innovation of the Episcopacy? The facts seem to answer decidedly in the affirmative.

From the beginning the movement encountered severe theological storms.

It had strong friends, but met great opposition. They fought their way through the first ten years of their existence under many discouraging situations. They were thoroughly tried, but their faith was more precious than gold, for they lived through it all, to the praise and honor and glory of Jesus Christ.

It was about this time, that similar movements sprang up among Baptists in the east, and among Presbyterians in the west, each being actuated by the same spirit, seeking similar ends. Each body, upon learning of the existence of the other, sought a closer acquaintance, and as they came together, they found themselves one in Christ. This gave them great encouragement and largely stimulated their efforts to occupy larger fields in the hope of greater fruitage.

That the Christian Church has not become a

large body, numerically, is no proof whatever that she has not a truly God-given mission to the age in which she has been called to serve. On the contrary, her lack in numbers is more than balanced in achievements peculiar to the genius of her thought.

While she has been zealous in preaching the Gospel in common with sister denominations, she has also led the way to

THE MOUNTAIN HEIGHTS

in a number of modern problems, peculiar to her own ideas. At first these new fields called forth much severity of criticism and great opposition, but the acute stage has been passed, and now many of these reforms have the sympathy of the great brotherhood of churches.

Some of these we may name, as follows:

1. They have held before the Christian world, for more than a century, the Bible as the only creed on which all true Christians can ever unite. This is self-evident, since all Christians accept the Bible; while the Methodists, as such, will not accept the peculiar tenets of the Baptists, nor will the Baptists, as such, accept Methodist teachings; and what is true of these two denominations, is true very largely of all.

The Christian Church holding to the Bible as her only creed, with the privilege of individual interpretation, makes it possible for all, not necessarily to come into her membership, but for Christians in all evangelical denominations, to come together with the Bible as the only creed, and Christian life, and character, and service, as a

full expression of their relationship to Christ. In the last one hundred years the drift of this idea has been little less than marvelous, as witness the good fellowship and kindly co-operation among most of the denominations of to-day. May not the next one hundred years witness all denominations,

STANDING TOGETHER,

with the Bible as the only creed-basis for their faith?

2. The Christian Church was used of God to introduce to His people of the Nineteenth Century a wonderful agency for the spread of the truth of the Gospel of Christ in the religious newspaper which, to-day, is the right arm of every important enterprise in the church. Indeed, without it, the best equipped denomination in all Christendom would feel itself so handicapped as to lose hope of success in aggressive work. As the mother of the religious newspaper, eternity only will reveal the fruitfulness of this small body of people, reaching, not only as it does, every denomination, but almost every nook and corner of the great field in which the church universal has been called to labor.

3. The Christian Church was the first of all denominations to open her college doors to women on equal terms, in every respect, with the men. In standing for this reform, they encountered much opposition, but they bravely stood for the principle, until now, after half a century, the idea is sweeping the country with a strong footing in the larger portion of the great colleges and universities of all Christendom—a blessing to all.

To-day we are looking out upon

LARGE FIELDS,

white already to harvest. Our fathers contended for the faith, as they believed it was once delivered to the saints; they fought a good fight; they gained a glorious victory. They are dead, and yet they speak to us, and through us they are feeding the hungry multitude.

It is no wonder the church in those days was called "a man of war," since she must needs fight her way across a roaring sea of disturbed theology. She was like a ship sailing at night in a storm period, near dangerous shoals, her lights were bedimmed by the mists of human dogma. The light of the Bible in the church was obscured by reason of these ugly man-made creeds, till few knew her course, or her destiny. Prejudice, ignorance and sectarian bias almost paralyzed the power of the Lord's people in those days. No wonder the church was non-progressive, non-missionary and almost non-spiritual. No wonder she lagged at a poor dying rate. What good thing could live smothered in sectarian thought and paralyzed by its own selfishness? All this was quite enough to stagnate a crystal spring. To rescue the church from the perils of that age was the noble purpose of these godly men and women in the formation of the Christian Church. They had fearful odds against them, but they had courage and grace for the task. They did their work nobly, and after toil and suffering, they rest from their labors.

What a grand company of

WITNESSES ARE LOOKING

upon us, upon whom their mantles have fallen.

They are expecting great things from our labors in this, the Twentieth Century of unparalleled opportunity. The Holy Spirit calls to us through their lives, their teachings and their labors to a more faithful study of the Word as the expressed will of God; to a larger spiritual life, to a greater field of usefulness and to a more abundant fruitage in the service of God.

Noble men and women—stalwarts they were upon life's great battle-field, heroes of faith and victory in Christ! They wrought mightily for larger and better service, and they have gone to their reward in the fullness of the blessing of the Gospel of Jesus Christ.

No nobler characters have graced the world's history than the men and women who have loved unto death—illustrious examples of the true life as exemplified in Christ. Let us rejoice to believe that this is no small company which has gone before us, both in service and reward. The world was not worthy of their sacrifices, but they none the less lavishly dedicated their all to the one thing—preaching the Gospel to all men. In the "Tower of Constance," during the reign of Louis XIV, Protestant women were imprisoned because they would not renounce their faith at the bidding of the king. Among those who thus suffered was Marie Duran, who spent forty years of her heroic life within that dismal chamber. On the paved floor of her room, they found after her death, the one word, *Resist*, carved there by some sharp instrument and evidently by her own hand. It was but one short word, but how full of meaning! It was a volume in a word. It expressed the life pur-

pose of as brave a woman as ever suffered for the truth. Forty years of imprisonment for her faith's sake, had engraved the sentiment of that thought so deeply upon her heart and mind, that she had cut that word *Resist* into the paved floor of her prison-house, as an expression of a determined purpose to be true to the truth. Marie Duran was a heroine of faith! When human lips refused to tell the story of her dauntless courage, she made the mute floor speak as in thunder tones of her purpose to dare, to do, and to die for the right.

With a similar heroic spirit the pioneers of the Christian Movement gave their lives of service to the one great purpose of standing for the truth. They labored, suffered and died for the cause, but they surrendered, never!

We may fail to do them honor, the world may be slow to accord a place to them in

THE TEMPLE OF FAME.

but they have written in their life-work encomiums far beyond the power of mortal lips to express, and they live to-day in the hearts of their successors, as well as in heaven, through their unyielding faith, their undying courage and their more abundant life and labors.

"No sculptured stone in stately temple
Proclaims their rugged lot;
Like Him who was their great example,
This vain world knew them not.

"But though their names no poet wove
In deathless song or story,
Their record is inscribed above—
Their wreaths are crowns of glory!"

A CONCISE STATEMENT OF OUR DENOMINATIONAL POSITION

PREPARED BY THE DAYTON CHRISTIAN MINISTERIAL ASSOCIATION.

If you are not already acquainted with the Christian Church, you may desire a few words of information. There is much to be said, but we will not intrench upon your time for more than a few minutes now.

PECULIAR ORIGIN.

This church does not owe its existence to any one man. It is a part of the great movement for religious liberty, which characterized the Eighteenth Century, and is still dominant in the Twentieth. The Christian Church, in the United States, came into existence under the impulse for liberty, following upon the realization of American independence. Three bodies of people, in widely separated sections of the country, determined to secure a larger religious freedom than they had enjoyed, and to quit the denominational sectarian strife and bitterness then rampant. Those bodies soon learned of each other, came together, and the result was the Christian Church.

GRADUAL SPREAD.

Slowly the Christian Church has spread from Maine to Oklahoma, from Alabama to Washington (state), and into Canada. Its highest representative body is the American Christian Convention,

which meets quadrennially. The local work in the states is organized in state associations and conferences, which meet annually.

THE NAME "CHRISTIAN."

The name "Christian" is not taken in any invidious or presumptive sense, but merely as the most expressive, and the most promotive of true fellowship and unity. We answer to the names "The Christians," "The Christian Church," and we are sometimes called "The Christian Connection." We are an entirely different body from the "Christian Alliance" and from the "Disciples of Christ" or "Church of Christ," and came into existence before those bodies.

MODE OF GOVERNMENT.

All our churches are self-governing: that is, free from the dictation of other churches, or conferences, or of associations, and without any form of presbytery or episcopacy.

SPIRIT AND MISSION.

The Christian Church is—
loyal to God,
loyal to Jesus Christ,
loyal to the Bible.

It has no hobbies to ride, no theories to exploit, no pet system of theology to force upon anyone, and does not wish to pose: but its mission is—

to serve God and man,
to give people liberty of conscience,
to give them freedom to interpret the Bible as Christians,

to give them an untrammeled but Christian fellowship,
to give the gospel to the unsaved,
to give a true fraternity to all Christians of all denominations.

To this end we especially enjoin our membership to abide by the teachings of the New Testament in matters of faith and discipline.

YOU ARE INVITED

to become acquainted with our people and their past history. No denomination has been more consistently evangelistic and revivalistic. No denomination has produced a larger proportion of thorough-going revivalists, men who have won their thousands to Christ. We do not glorify men, we are not living on our past record; but we invite you to investigate, and discover whether, as a people, we are still true to a noble aim.

ADDRESS TO THE PUBLIC *

BY REV. ELIAS SMITH.

To the subscribers for this paper, and to all who may hereafter read its contents:

BRETHREN AND FELLOW-CITIZENS:—The age in which we live may certainly be distinguished from others in the history of man, and particularly, as it respects the people of these *United States;* the

* Published in the first issue of the *Herald of Gospel Liberty.*

increase of knowledge is very great in different parts of the world, and of course there is an increase of *Liberty* among the people, and an increasing desire among *certain individuals,* accompanied with their fruitless exertions, to prevent them from enjoying what they have been taught belongs to them, as a right given by their *Creator,* and guaranteed by the government of the country in which we live.

The struggle which has and still continues to convulse the nations of the old countries, is in a great measure over here. *Liberty* as men, is what many are now making violent exertions to obtain, and others (though few in numbers) by every possible means are endeavoring to prevent.

This *Liberty* is in a great measure obtained in this country, to the great advantage of *millions* and the grief of thousands, "who care not for the people;" but while we glory in being a free people, and of being independent of the nations which endeavored to deprive us of the rights which God has given us in common with all nations, multitudes are enslaved with the principles brought from Europe by those who first settled this country. Had *George the third,* when he withdrew his troops from this country, withdrawn all the principles respecting civil and religious affairs, which are in opposition to the rights of mankind, we should have been a much more united and happy people than we now are; but alas! they are left among us like the Canaanites in ancient times, to be overcome by little and little; and like the army of Gog, which fell upon the mountains of Israel, they are to be buried

by men employed for that purpose, while every passenger is to erect a monument, wherever he finds a bone in his way. It is not now a tyrannical government which deprives us of *liberty;* but the highly destructive principles of tyranny which remain in a good government; and though these principles are not protected by law, yet men's attachment to them, in a free government, prevents the enjoyment of *Liberty* which God has given us, and which all might enjoy according to the Constitution of the United States. A member of Congress said to me not long ago (while speaking upon the state of the people in this country, as it respects religious liberty) to this amount: "The people in this country are in general free, as to political matters; but in the things of religion, multitudes of them are apparently ignorant of what liberty is." This is true: MANY who appear to know what belongs to them as citizens, and who will contend for their rights, when they talk or act upon things of the highest importance, appear to be guided wholly by the opinions of designing men, who would bind them in the chains of ignorance all their days, and entail the same on all their posterity. The design of this paper is to shew the *liberty* which belongs to men, as it respects their duty to God, and each other.

It is an established principle with me, that the man who appears in any public service and is faithful to his trust, will have a double character; by the unjust and them who judge from the testimony of such, he will be considered a disturber of the peace, as turning the world upside down, and stir-

ring up the people to revolt; but by the well-informed lovers of truth, he will be considered a light to them who otherwise would sit in darkness. There is no doubt in my mind but many will be displeased at what may appear in this paper from time to time, unless they own that *right is equal among all.*

How difficult the task may be, which is now undertaken, is unknown to me, experience will shew this;—however, it is my design to have a steady and persevering regard to truth, and the general good of men, and to treat everything in a fair and manly way; not scandalizing any, or doing anything by partiality. Should any scandalize themselves by bad conduct, let them not charge it to me. If men do not wish to have bad things said of them, let them not do bad things. It is my design in the following numbers to give a plain description of the rights of men, and to show the principles on which they are founded, and likewise to show the opposite. There are many things taking place in the present day respecting religion, which will be noticed as they occur. A particular attention will be paid to the accounts of revivals of religion in different parts of the world, among the various denominations who call Jesus, Lord, as far as it can be obtained.

A religious News-paper, is almost a new thing under the sun. I know not but this is the first ever published to the world.

The utility of such a paper has been suggested to me, from the great use other papers are to the community at large. In this way almost the whole state

of the world is presented to us at once. In a short and cheap way, a general knowledge of our affairs is diffused through the whole; and by looking into a News-paper, we often look at the state of nations, and see them rise into importance, or crumble into ruin. If we are profited in political affairs in this way, I do not see why the knowledge of the Redeemer's kingdom may not be promoted or increased in the same way. It appears to me best to make the trial. The liberal subscription for this work in these trying times, has encouraged me to begin it, hoping that others will find an advantage in forwarding the work by adding their names to the list of those who have already wished such a work to appear in the world.

There are many things which will be taken up which are not new, but are important, and which if stated to the rising generation will serve to give them a knowledge of that liberty for which their fathers bled, and for which they ought to contend.

It is the design of the Editor, in describing the nature of civil and religious *liberty*, to come to the capacities of those whose advantages have been small, as to acquiring a general knowledge of the world.

It may be that some may wish to know why this paper should be named the "*Herald of Gospel Liberty.*" This kind of liberty is the only one which can make us happy, being the glorious Liberty of the sons of God which Christ proclaimed; and which all who have, are exhorted to stand fast in, being that which is given and enjoyed by the law of liberty; which is the law of the spirit of life

in Christ Jesus, which makes free from the law of sin and death.

In this place I give the meaning of the word *Herald.* This word is derived from the Saxon word *Herchault,* and by abbreviation, *Heralt,* which in that language signifies the Champion of an army, and growing to be a name of office, it was given to him who, in the army, had the special charge to denounce war, to challenge to battle and combat, to proclaim peace, and to execute martial messages. The business of an Herald in the English government is as follows:—

To marshal, order and conduct all royal cavalcades, ceremonies at coronations, royal marriages, installations, creation of Dukes, Marquises, Earls, Viscounts, Barons, Baronets, and dubbings of Knights, embassies, funeral processions, declarations of war, proclamations of peace, etc., to record and blazon the arms of the nobility and gentry; and to regulate any abuses therein through the English dominions, under the authority of the earl Marshal, to whom they are subservient.

As this is the meaning of an Herald and as many such things ought now to be attended to, I see a great propriety in the name. The origin of Herald is very ancient.

Stentor, is represented by *Homer,* as Herald of the *Grecks,* who had a voice louder than *fifty men* together. O may the voice of real liberty be heard above all the opposite sounds which can be made by tyrant kings and priests!

ELIAS SMITH,

Editor *Herald of Gospel Liberty.*

Portsmouth, N. H., September 1, 1808.

REV. D. B. ATKINSON.

THE HERALD OF GOSPEL LIBERTY

The Pioneer Religious Journal—A History

BY DANIEL BENONI ATKINSON, M. A., B. D.

THE HERALD OF GOSPEL LIBERTY has completed the first one hundred years of its history as a religious newspaper. It was established by Elias Smith in Portsmouth, New Hampshire, on the first day of September, A. D. 1808. Previous to the publication of the *Herald of Gospel Liberty*, Mr. Smith had published a number of books and tracts. The tracts were found to be a helpful and inexpensive method of disseminating religious knowledge, and doubtless suggested some advantages of a regular publication. In the early part of 1804, Mr. Smith proposed the publication of a quarterly magazine, and made an effort to secure a list of subscribers. Later he issued a second "proposal" for the publication of a magazine, "the first number to be published by the first of June, 1805." This periodical appeared under the name, *"The Christian's Magazine, Reviewer, and Religious Intelligencer; consisting of subjects Historical, Doctrinal, Experimental, Practical and Poetical."* It was published at Portsmouth, N. H., and was issued quarterly at twelve and one-half cents per number. It contained thirty-six pages and the size of the page was four and one-half by seven and one-half inches.

In the introduction to the first number the editor

wrote as follows concerning the purpose of the paper:

The design of the Magazine is to diffuse useful knowledge among my fellowmen, and particularly among those who love our Lord Jesus Christ. I have observed in other states, publications of this kind, which have greatly encouraged and edified the followers of Jesus; and I believe that there are materials enough to make a profitable pamphlet once in three months.

The subjects and arrangement of the articles published in the *Christian's Magazine* are suggested by the title of the paper. The publication of this magazine continued about two years.

In the summer of 1807, Elias Smith went by request to Little Compton, a town on the sea coast, in the east part of the state of Rhode Island. Here he was cordially received by the Rev. Mr. Peckham, the pastor of the Free Will Baptist church, and his members, and invited to preach in the meeting-house and in their dwellings. The relation of this visit to the publication of a religious newspaper is described by Mr. Smith in his autobiography.

While at Little Compton, Isaac Wilber, Esq., who was then a member of Congress, proposed to me to conduct a religious newspaper, that should give a description of that religious liberty that is in harmony with civil liberty. He stated that the people in this country had a better understanding of *civil* than *religious* liberty, and he thought that a work of this kind would be very useful to the people of the United States.

The next winter, he, while at Congress, sent me a proposal of the publication before mentioned, and the plan contemplated by him and other members. The plan was liberal and several of my particular friends thought as I was poor, this would afford me some help, while benefiting others. So it appeared to me at first, but after mature deliberation I concluded the plan, though liberal, would not do for me.

I had endured the loss of property and friends, with much persecution, to obtain my freedom. I thought that

to undertake a work of this kind under the direction of others would confine me. They might wish some things published which I should not like, and I might wish to publish some things disagreeable to them, and therefore con-

The house in which the Herald of Gospel Liberty was first printed, Portsmouth, N. H.

cluded to undertake it at my own risk. Their liberality I acknowledged in a letter sent to Washington, and soon after issued proposals for publishing "*The Herald of Gospel Liberty*," and issued the first number September 1, 1808.

HERALD OF GOSPEL LIBERTY.

The first number of the *Herald of Gospel Liberty*, "No. I. Vol. I.," bears the date of "Thursday evening, September 1, 1808." It contains the following announcement:

The Herald of Gospel Liberty is published at Portsmouth, N. H., every other Thursday evening by Elias Smith, at his house near Jeffrey Street. Terms—One dollar per year, exclusive of postage; fifty cents to be advanced when the first number is delivered; the other fifty when twenty-six numbers are delivered.

The paper was to be "punctually forwarded

to any part of the United States where conveyance is practicable." The postage was to be paid by the subscribers at the rate of one cent for one hundred miles or less, one cent and one-half for a greater distance, but not more than one cent within the state. The *Herald of Gospel Liberty* was a four-page paper, and the size of the page was about nine by eleven inches. It was well printed on good paper and contained three columns to the page. Two hundred and seventy-four subscribers were obtained for the first issue.

March 31, 1809, the time of publication was changed to Friday morning. About one year later Mr. Smith removed to Portland, Maine, and from April 17, 1810, to July, 1811, the *Herald of Gospel Liberty* was "printed and published" in that town. In December, 1810, Mr. Smith visited Philadelphia, and spent several months there. This city was in a central part of the United States, "a place where a correspondence might be opened to all parts of the country, and the free gospel spread in every direction." He was induced to make this city his home, and in the summer following his family came from Portland to Philadelphia. He began the publication of the *Herald of Gospel Liberty* in the latter city July 5, 1811. While living here Mr. Smith engaged in pastoral work, traveled extensively, and published a number of tracts and books, among the latter being his New Testament Dictionary. Living expenses were high, subscribers were slow in the payment of their subscriptions, churches paid him but little for his services, and sickness invaded his home. He was soon heavily burdened with debts,

and in the hope of finding relief from his financial burdens, he returned to his old home in Portsmouth and began to issue the paper from that place February 4, 1814.

The number of subscribers was about one thousand five hundred. Many of these were not prompt in paying their subscriptions, and Mr. Smith's financial troubles were not relieved. He continued to make extensive journeys, preach the gospel, and publish his paper. Probably in the month of May, 1816, he removed to Boston. The Rev. Jasper Hazen in an editorial note in the *Christian Palladium* of December 2, 1846, gives the following explanation of this change:

> From the multiplicity of his (Smith's) labors, the expense of his numerous publications, and extensive journeys, he became embarrassed, and probably to free himself from pecuniary difficulties, he formed a connection in business of some character with the celebrated Dr. Samuel Thomson; and from that time he gave himself to the healing art.

From September, 1815, to May, 1818, the *Herald of Gospel Liberty* led a precarious life. In the issue of September 29, 1815, notice was given that one number more would complete the seventh volume, the number of subscribers was 1,400, and some changes would be necessary if the paper were to be continued. The agents and subscribers were requested to send in their names by the first of January, if they wished the paper published.

> Should there be nine or ten hundred of the present subscribers who wish the paper printed again; it shall be done upon this condition—that each subscriber shall pay one dollar per year in advance; the money to be sent as soon as the first number of volume eight is received.

Vol. VIII., No. I., appeared in August, 1816. Its

form was changed and it showed less vigor than formerly. It was now issued "the first of every other month" and contained thirty-six pages and a cover, each page being about five by eight inches. This volume was published in Boston.

In the August number of 1817, the editor gave notice to the following effect:

> One number more will complete the eighth volume of the *Herald*, which has now been published in nine years. . . . . I now conclude, after the next number, to drop the publication forever unless those who are indebted pay before the time for publishing the first number of volume ninth.

In the meantime Mr. Smith had been giving more attention to the practice of medicine and less to the preaching of the gospel. He traveled much less than formerly, and also in his preaching manifested a leaning toward Universalism. October 1, 1817, an "Elders' Conference" was convened in Portsmouth, N. H., "occasioned, in part, by the shock given the preachers by the turning away of Elder Elias Smith to Universalism." Elder Elijah Shaw stated in his journal that this Conference "laid the foundation for setting limits to the encroachment of this pernicious doctrine among us, by a more stringent discipline, and the organization of conferences." Elias Smith was not present at this conference, but he heard about it, and in the October number of the *Herald of Gospel Liberty*, he published three articles called Farewells. He clearly set forth his ideas of Universalism, and embraced the doctrine. This was the last number of the paper issued by Elias Smith. He gave notice that "this number closes the volume," and "no more are to be printed by me." He also

stated in the paragraph following the above notice that "Robert Foster of Portsmouth, New Hampshire, proposes to publish a work of this kind upon the same terms as this has been published, called *The Christian Herald*."

The files of the *Herald of Gospel Liberty* as indicated in the preceding pages are complete and extant to-day, and have been depended upon almost entirely for the foregoing history. We shall now return to the first issues of the paper for a more careful study of its character.

The *Herald of Gospel Liberty* is a religious newspaper. It was intended to be such by its founder. On the first page of each number of the early volumes these words were printed as the motto of the paper:

> From realms far distant, and from climes unknown;
> We make the knowledge of our King your own.

Its "adamantine" purpose is manifested by the following poem which appeared in the first number:

> "Had I a thousand mouths, a thousand tongues,
> A throat of brass, and adamantine lungs,
> I'd sound redeeming love through all the earth;
> The love that gave me first and second birth;
> I'd tell to all creation's utmost space,
> How great his goodness and how rich his grace;
> Till wondering nations should his grace adore,
> Jehovah's Christ, God blest forever more."

The *Herald of Gospel Liberty* was founded as an advocate of religious liberty. The editor writes:

> Religious Liberty signifies a freedom to believe in God, and to obey Him according to the manifestation which he has made to man, in his works, in the Scriptures, and by the Spirit of truth, the manifestations of which are given to every man to profit withal. Every kind of human law respecting religion is inconsistent with real religious liberty.

The tower rising in the distance shows the church in which Elias Smith was preaching in Portsmouth, N. H., when he founded the religious newspaper.

"Portsmouth Historic and Picturesque," by courtesy of C. S. Gurney.

In the first one hundred and forty-six numbers there are fifty-three articles on the subject of "Liberty," written apparently by the editor. The one entitled "Liberty No. 16" begins with the following language:

> Religious liberty is what my heart rejoices in, and what I long for all men to enjoy. I am bound as a lover of mankind to instruct them, and teach them the nature of it, according to my ability and the opportunity given me to do it. This is the "glorious liberty of the children of God;" begun here, to be completed at the resurrection of the just. This is the *liberty* which the Son of God proclaimed to captives—founded on the perfect law of *liberty;* wherewith Christ makes free indeed.
>
> This liberty was first preached by Jesus Christ, next by his apostles, who learnt of him, and was known and enjoyed by the *Christians* in the days of the apostles.

In the struggle for liberty it was inevitable that the paper should contend for certain principles. The advocacy of any cause involves loyalty to foundation doctrines. The editor and his fellow-laborers were pioneers in the cause of religious freedom. They had a glorious vision of a new day, and they heard a voice saying unto them, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." It was not to be expected that these men, whose training had been largely in the school of experience, would understand the full meaning of that voice at once. They grew in their conception of liberty, and gradually discarded many of the vagaries advocated at first. However, there were certain fundamental principles which have obtained throughout the history of the *Herald of Gospel Liberty.* In a letter

from Virginia, dated December 18, 1808, William Guiry wrote:

> After we became a separate people, three points were determined on. 1st. No head over the church but Christ. 2d. No confession of faith, articles of religion, rubric, canons, creeds, etc., but the New Testament. 3d. No religious name but Christians.

In reply to this letter Elias Smith wrote:

> The three things you mention are what we have all agreed to, and are now agreed in throughout the whole Union.

Sometimes a writer referred to "The Holy Scriptures," and not simply the New Testament, as the law of the church, although the editor regarded the New Testament as a sufficient rule, saying, "that we ought to hear God's Son, Jesus, in all things."

Many articles dealt with the "Sacred Import of the Name Christian." William Lanphier wrote:

> We believe that party names engender party animosities, and that the most and only proper name for the followers of Christ is Christians. That all other names, given or assumed, are nicknames, and serve only as a rallying point for a party spirit. Those who assume party names say they do it for distinction's sake, and this is the very reason why we discard them; because Christians ought not to be distinguished from each other; for "there is one body, and one Spirit, even as ye are called in one hope of your calling."

Many writers contend that the Scriptures favor this name as the proper one for the followers of Christ, for "it was given by divine authority."

It will be impossible to understand the spirit of the *Herald of Gospel Liberty* in its opposition to certain doctrines and practices, unless we keep in mind the fact that the writers were struggling for liberty, and liberty to their minds was the right to believe Bible doctrines. And Bible doctrines

were such as could be expressed in the language of the Bible. Trinitarianism, with its scholastic terms, "There is one person of the Father, another of the Son, and another of the Holy Ghost, the Father is God, the Son is God, and the Holy Ghost is God," seemed to them to be tritheism, a limited form of polytheism. They could not find the word Trinity in the New Testament, neither could they parallel the terminology of its doctrinal statements with Biblical quotations, and therefore they turned away from this "mystery" to the simpler Biblical statements concerning the Father, Son, and Holy Spirit. Calvinism seemed to be fatalism, but they found in the Word no eternal decrees determining the fates of men.

It seems not to have occurred to the writers in the *Herald of Gospel Liberty* at first that there could be any serious differences of opinion on the essentials of Christian faith, and so we read nothing in the earlier numbers of the paper concerning the rights of the individual in interpreting the Scriptures and the test of Christian fellowship. There were differences of opinions and of practice, but these offered no serious problems. They believed that a more perfect understanding of the Scriptures would remove these differences. In New England baptism was by immersion, and in the South both sprinkling and immersion were practiced. The question was asked:

> If a brother is not burfed in baptism, is it a bar to communion?

The answer was:

> It is the uniform belief of all the elders and brethren

in this part (New England), that baptism is only one thing, viz., a burial in water; and that it is enjoined on all believers only; that it is the duty of all believers to be baptized, as soon as they are born again; and that baptism is the first thing enjoined on a believer by Jesus Christ and the apostles. At the same time they do not think a believer ought to be driven to submit to that command before he sees the duty, and do not think a brother ought to be shut out until he is baptized; but they consider it their duty to instruct such in the way of the Lord more perfectly.

By the year 1810 the policy of the *Herald of Gospel Liberty* was quite definitely settled. In the number of January 19, the editor issued a "Protest," from which we make the following quotation to show the advocacy of the paper:

I do in the first place publicly declare, that the *Holy Scriptures* which contain a revelation of the will of God, are the only *sure, authentick*, and *infallible rule* of the faith and practice of every Christian, by which *all opinions* are to be *fairly and impartially examined;* and in consequence of this I do *protest* against setting up and allowing the *decrees* of any man, or body of men, as *of equal authority* and obligation with the word of God; whether they be *councils, synods, convocations, associations, missionary societies, companies called churches*, or *general assemblies;* whether *ancient* or *modern*, Romish, Episcopal, Presbyterian, Congregational, Baptist, or Methodist, Popes, Fathers, or Doctors of Divinity.

I do further assert and maintain according to the doctrine of *Christ* and the *apostles*, and the practice of *Christians* in the first century; that in all things essential to the faith and practice of a *Christian*, the Scriptures are plain, and easy to be understood, by all who will diligently and impartially read and study them; and that charging the *Scriptures* with obscurity and uncertainty is contrary to the plain declaration of the Scriptures, and is an *abuse* of the *rule* given for *Christians* to walk by, and an insult upon the *Holy Spirit*, by which the authors of them were *guided*.

I do further assert that every *Christian* is under an indispensable obligation to *search the Scripture for himself*, and make the best use of it he can for his information in the *will of God*, and the nature of "PURE RELIGION;" that he hath an *unalienable right*, impartially to judge of the sense and meaning of it, and to follow the Scripture wherever

it leads him, even an equal right with the Bishops and Pastors of the churches; and in consequence of this I further *protest* against that unrighteous and ungodly pretence of making the writings of the fathers, the *decrees of councils and synods*, or the *sense of the church*, the *rule* and *standard of judging* the sense of the Scriptures as *Popish, anti-Christian, and dangerous to the church of God.*

I do further assert and maintain that every *Christian* hath an equal right to the peaceable and constant possession of what he believes to be the truth contained in the Scriptures, and ought to be left by all men, and secured by *civil government*, in the full and undisturbed enjoyment of them; even though his principles may, in many things, be contrary to what the Reverend D. D.'s call Orthodoxy.

As truth is no *private man's property*, and all *Christians* are under obligations to propagate it; I do also declare that every *Christian* has a right to *publish* and *vindicate* what he believes is contained in the *Scriptures;* to *speak* and *write* against all *corruption of the word*, either in doctrine or practice; and to expose the errors of *good men*, and the *wickedness, oppression* and *hypocrisy* of *ungodly men;* that every *Christian* has not only a *right*, but is commanded to separate from such *professors* whose *doctrine* and *worship* are contrary to what he finds recorded in the Scriptures; and that he has a right to enjoy without *disturbance, oppression*, or *disgrace*, or any kind of *punishment, civil* or *ecclesiastical*, the liberty of serving God, with any other *company of Christians*, as he shall judge most expedient and useful to him.

The above quotations outline quite clearly the advocacy of the *Herald of Gospel Liberty* under the management of Elias Smith.

One of the mot important departments in the paper was called "Religious Intelligence." In this department appear reports from the churches, ministers and conferences or general gatherings. In one number there are letters from Virginia, North Carolina, Vermont, New Hampshire, Pennsylvania, and Kentucky. It was through the *Herald of Gospel Liberty* that the Christians in New England, the South, and the West, became acquainted, and were gradually drawn into a closer fellowship. In 1812 the editor

wrote that there was but one state in the Union where the paper was not sent.

THE CHRISTIAN HERALD.

The last number of the *Herald of Gospel Liberty* to be issued by Elias Smith bore the date of "October, 1817." Notice had been given that Robert Foster proposed to publish "a work of this kind upon the same terms as this has been published, called *The Christian Herald*." The first number of the *Christian Herald* bears the date of "May, 1818." It was published in Portsmouth, N. H. It contained twenty-four pages, the size of each being five by eight inches, and was issued monthly. Robert Foster was the editor and publisher.

The character of the paper was considerably changed by the new editor. Elias Smith had been a reformer. His paper had teemed with articles on Liberty. His opposition to religious despotism had been relentless. His bitter invectives had been hurled forcefully against church polities, clerical trappings, ministerial titles, ecclesiastical associations, hireling preachers, creeds, and all the "isms" which to him seemed to be forms of religious tyranny. The change of policy in the *Christian Herald* was suggested by the editor in the first number of that paper. Wrote the editor:

> Perhaps the time has come when arguments instead of censure, and entreaties instead of the scourge may do more for the cause of truth than an host of censurers and volumes of invectives.

It was proposed to give particular attention to the manners and customs of the times in which the Scriptures were written,

to present such historical subjects and miscellaneous articles as would be consistent with the design of the paper, to give accounts of the revivals of religion among the different denominations, to present foreign religious intelligence, and to make the paper the herald of the pleasing intelligence that Christians of every denomination had turned their effective force from opposing one another to operate against the "man of sin."

The controversial spirit disappears almost completely. General articles appear on such subjects as "*The Obligations of Christians to Love One Another*," "*The Jews*," "*Historical Sketch of Jerusalem and its Environs*," "*The Inquisition*," "*Faith*," "*The Harmonist Society*," "*History of the Waldenses*," "*Prayer*," "*The Wisdom of God*." A prominent department of the paper was called "Illustrations of Scripture." Frequent accounts were given of missionary work in various lands. The most prominent department was that of "Religious Intelligence." In this department were extracts of letters from ministers, reports of revivals and general meetings, and information concerning the general status of the Christian Church. Biographical sketches and obituaries were given. The department of Poetry contained many poems, the most of them being historical or experimental in character. They were chosen, evidently, because of their religious tone.

"Almighty Lord, roll on Thy power,
And grant a pentecost-like shower,
Let thousands feel Thy love;
And lead them by Thy gentle hand,
Through this dark vale and desert land
To the fair world above."

The publisher of the *Christian Herald* did not find the paper very remunerative. In 1819 he gave notice that "country produce will be received in pay for the *Christian Herald*" at the current market price.

The former editor, Elias Smith, did not long remain in fellowship with the Universalists, and his burning desire to declare a free gospel led him to undertake the publication of another paper, called the *Morning Star and City Watchman*. In this he contended for the simplicity of apostolic customs. To show how far the church had drifted from Scriptural forms he published the following ironical notice.

PUBLIC NOTICE—The Rev. Mr. PAUL, of Tarsus, has received a CALL, which he has accepted; to become Pastor of the Church and society at Ephesus.—To be ordained or installed on such a day. The Rev. Mr. Simon Peter, D. D., is to preach the sermon. The Rev. Mr. John to give the right hand of fellowship. Rev. Mr. Luke, the Charge, etc. A Choir of Singers, and instruments are engaged.

This was in 1827. Mr. Smith occasionally attended Christian conferences and assisted ministers in holding meetings. Some of the bitterness against him had disappeared. The returning fellowship was manifested by the sale of the *Watchman* to Robert Foster and its consolidation with the *Christian Herald* in May, 1829.

In accordance with a previous announcement the *Christian Herald* was changed in May, 1829, to a "quarto, imperial size," three columns to the page, and published semi-monthly. At the beginning of volume fifteen the size of the page was diminished and the number of pages increased to thirty-six.

For seventeen years Robert Foster carried the

burden of this publication. He was both editor and publisher. The burden of the years drained his financial resources and destroyed his health. He too had suffered much persecution for his faith, but he kept his paper free from all bitterness. When he was reviled, he reviled not again.

THE CHRISTIAN JOURNAL.

The Christians of New England had learned the value of a religious newspaper, and they would not willingly let the paper die. On the first day of January, 1835, an assembly of "preachers and others" met at the home of Abram Drake, in Hampton, N. H., and organized the "Eastern Christian Publishing Association." The following named officers were elected: President, Elder Noah Piper; Vice-President, Elder Simeon Swett; Recording Secretary, Elder S. E. Brown; Corresponding Secretary, B. F. Carter; Treasurer, J. C. Blodgett; Executive Committee, Elders Elijah Shaw, R. Davis, and J. C. Blodgett; editor of the *Christian Journal*, Elder Elijah Shaw; Editorial Council, Elders Mark Fernald, Moses How, and S. E. Brown. The Association was organized for "the purpose of publishing and circulating a religious newspaper and such books as it shall be thought best for the interest of the Redeemer's kingdom in the world."

The Association purchased the *Christian Herald* of Robert Foster and removed it to Exeter, N. H. The name was changed to the *Christian Journal.* The first number appeared April 2, 1835. Elijah Shaw was the editor.

This is the second time that the *Herald of Gospel*

Liberty has changed owners. The continuous publication of the paper from September 1, 1808, to the time it assumed the name *Christian Journal* is abundantly proved by the files of the paper which are complete and extant to-day. There is also abundant proof that the change of names and owners is not evidence of new publications. The *Herald of Gospel Liberty* gave notice of the publication of the *Christian Herald* by Robert Foster in the issue of October, 1817. The Christian Church of Portsmouth, of which Elias Smith was a member, believed that the doctrine of Universalism was "unscriptural, dangerous and licentious," and therefore it decided:

> That we do not approbate the preaching of Elder Elias Smith, nor can we receive him as a preacher so long as he preaches the doctrine of Universalism.

This was the position of the church generally, and therefore it was a matter of policy not to say anything about the connection of the *Christian Herald* with the *Herald of Gospel Liberty*. Later, when Elias Smith was being fellowshiped by some of the Christian ministers, Robert Foster acknowledged that his paper was the successor of Smith's paper. In May, 1828, Mr. Foster wrote in the *Christian Herald:*

> The present number commences a new series of the *Christian Herald*. As this is acknowledged to be the first Religious Newspaper ever published, we hope to receive for our new series so much patronage and support both from its subscriptions, and from those who may assist in furnishing matter for its columns, that it may not be late the least in circulation, or the last in influence.

Mr. Foster could not have been ignorant of the fact that the Boston *Recorder* was

founded in 1816, nearly two years before he took charge of his paper, and of course he was aware of Smith's publication. He, therefore, must have regarded the *Christian Herald* as a continuation of the *Herald of Gospel Liberty*. In July, 1832, the following statement appeared in the *Christian Herald:*

> The *Christian Herald* is our periodical. It belongs to the Christian Churches of New England. They have patronized it for twenty-four years. The first number was issued the first day of September, 1808, and was a lonely traveler in the world; not another religious paper existed in America. It has had but two owners, who have also been its editors. Signed "E. S." (Elijah Shaw.)

Elijah Shaw, Mark Fernald and Asa C. Morrison were an advisory committee to assist Editor Foster, and so the above statement is issued with the sanction of the owner of the paper. The testimony of Mark Fernald, given in 1835, accords with the above statement.

The following statement is taken from the Memoir of Elijah Shaw, written by "His Daughter":

> The "*Herald of Gospel Liberty*," the first religious news paper published in this country, was commenced at Portsmouth, New Hampshire, in 1808, by Elias Smith, and in 1818 it passed into the hands of Robert Foster, and the name was changed to the "*Christian Herald.*"

Elder D. P. Pike gives his testimony as follows in the *Herald of Gospel Liberty* of March 4, 1858:

> The *Herald of Gospel Liberty* was the first religious paper published in the United States. It was first issued at Portsmouth, N. H., September 1, 1808, and edited by Elder Elias Smith. In 1818, Robert Foster, who had purchased the paper of Elder Smith, commenced its publication under the name of the "*Christian Herald.*"

Robert Foster gave notice in the *Christian Herald* of January 15, 1835, to the following effect:

We would inform our subscribers that after the present volume of the *Christian Herald* is completed, it will become the property of the Eastern Christian Publishing Association.

In the same issue the following statement appeared:

The *Christian Herald* has been purchased by the Eastern Christian Publishing Association, and is to pass into their hands at the close of the present volume, which is to be terminated in April next. Signed, Richard Davis, Julius C. Blodgett, Elijah Shaw, Executive Committee.

April 2, 1835, an editorial in the *Christian Journal* stated that the Association had purchased of Robert Foster his list of subscribers with his whole interest in the *Christian Herald,* and that the list of subscribers had been furnished the Association.

As early as 1839, the question of the oldest religious newspaper was raised, and the following editorial appears in the *Christian Journal* of March 7, 1839, under the title, "The First Religious Newspaper." It was written by Elijah Shaw, who had been identified with the Christian Connection since 1810, and could speak from personal knowledge concerning the *Herald of Gospel Liberty:*

We have in our office the first seven volumes of the first religious newspaper ever published, all bound in one volume. Its name is the *Herald of Gospel Liberty.* The first number bears date, "Portsmouth, N. H., September 1, 1808." Religious magazines had been previously published, but this was the first religious newspaper.

This paper was published by Elias Smith, until the year 1817, when it passed into the hands of Robert Foster, of Portsmouth, and was regularly published by him till 1835, when it was purchased of him by a company, and has ever since been published under the title of "CHRISTIAN JOURNAL." Hence our good paper is the oldest in the world. It has changed owners and editors but twice in more than thirty years. The "*Boston Recorder*" has been proclaimed the first religious newspaper. That paper was commenced

in 1816. Hence our paper is eight years older than the *Recorder*. Thus much for the first paper.

The *Christian Journal* was first issued as a semi-monthly paper of four pages, the size of each page being thirteen by nineteen inches. It was printed five columns to the page. In 1839 it was issued weekly, and the name was changed to the *Christian Herald and Journal*. In April, 1840, Benjamin F. Carter took charge of all business matters as publishing agent, and Elijah Shaw, David Millard, and Philemon R. Russell were elected editors. At this time the word *Journal* was dropped from the first page of the paper, but continued at the top of the other pages. One year later its use was discontinued and the name of the paper became the *Christian Herald*. In July, 1841, it was enlarged to six columns, the page being fifteen by twenty-one and one-half inches. David Millard severed his connection with the paper as one of its editors October 6, 1842.

The leading departments in the *Christian Journal* were contributed articles, editorials, religious intelligence, correspondence, conference proceedings, general intelligence, obituaries, youth's department, temperance, and notices. Among the prominent contributors were David Millard, Mark Fernald, Abner Jones, Simon Clough, O. E. Morrill, P. R. Russell, E. Edmunds, J. V. Himes, D. P. Pike, J. C. Blodgett, A. G. Comings. Many articles were not signed, or signed by a *nom de plume*, such as Amicus, Veritatis, A. P. P., Franklin, B., Roselin, Peletiah, Alpha, Omega, Justice.

The motto of the paper was expressed in these

words: "In necessary things, unity; in non-essentials, liberty; in all things, charity." Robert Foster was a lay member; Elijah Shaw was a minister; hence it is not strange that the paper should become more theological in tone. "Doctrinal subjects," announced the editor, "will find a place in our columns. Doctrine is the foundation of practice." Many of the subjects of editorials and contributed articles were practical, such as Sabbath Schools, the Sabbath, Sacred Music, Education, Revivals, The Forgiveness of Sins, Charity, and Spirituality. The paper was progressive, and always ready to advocate measures that promised success in building up the Redeemer's kingdom. It was a strong advocate of the establishment of church schools. It favored a trained ministry:

> If God does not call the man to preach the gospel, education can never qualify him for the work. But if called of God, the better his education, if properly used, the more useful he may be in the world. Human learning can never supply the lack of a call from heaven; and a call from heaven can never supply the want of education—the want of knowledge of books and of men.

The missionary movement was commended and the churches were urged to form missionary societies. At first the thought of missionary work was confined to the home field, but in 1842, the discussion included the foreign field.

In 1838 the Association passed the following resolution:

> *Resolved*, That the columns of the *Christian Journal* be open for articles on the evils and sin of slavery, so far as the same may involve the fundamental principles of morality and religion.

Three years previous to this time some articles

had appeared on this subject. The first article began with these words:

> We believe slavery to be a sin, always, everywhere, and only sin.

In 1840 to 1843 the subject of Christ's second coming was agitating the minds of the people. The Rev. William Miller had reached the conclusion that the Christ would return to the earth in 1843, and the advocacy of the doctrine was pushed with such evident candor and support of prophecy that many people were led to believe it. The *Christian Herald* acknowledged that the New Testament taught that Christ would return to earth, but denied that the Bible gave any basis for the determination of the time of his coming.

When the views of Alexander Campbell were being promulgated in New England, the *Christian Herald* both in its editorials and in its contributed articles took issue with Mr. Campbell on the purpose or design of baptism and on the operation of the Holy Spirit. In February, 1838, Barton W. Stone wrote an article for the paper, which was published with the approval of the editor, in which is this language:

> I approve of my choice in taking the Bible alone as the foundation of my faith and practice; and to meet all Christians on this broad platform without regard to diversity of opinion, if that opinion were not of a demoralizing nature and tendency. On this foundation I am fully convinced the church of Christ must ultimately settle.
>
> I most heartily approve of my course in so strenuously advocating the doctrine that immersion is not the *sine qua non* of Christianity; but that there are many Christians better than myself, who, not knowing immersion to be a duty, have been blessed of God without it. They have the humble spirit of obedience. For this sentiment I have experienced much opposition.

I also approve of my course in tenaciously adhering to and advocating the influences of the Spirit through faith and obedience.

About 1837 the question of a test of fellowship comes to the front. One writer in stating the position of the church uses the following language:

They (the Christians) hold that the only proper test of Christian fellowship is sincere piety, evidenced by an upright walk and meek deportment. Thus they extend the hand of fellowship to all who "have the fellowship of the Father and the Son." They own all as their brethren whom they have evidence that God owns as His children. They are free to commune with all whom God communes with.

June 28, 1838, the Eastern Christian Publishing Association purchased *The Christian,* a paper which was being published by the Rev. J. V. Himes of Boston, and consolidated it with the *Christian Journal.*

THE CHRISTIAN HERALD AND MESSENGER.

In 1850 the Christian General Book Association was publishing two papers in Albany, N. Y. The one was called the *American Christian Messenger* and the other, the *Christian Palladium.* The Rev. Jasper Hazen was the editor of both papers. There had been some discussion of the advisability of consolidating the denominational papers, the result of which was the union of the *Christian Herald* and the *American Christian Messenger.* Of this transaction we have the following account:

We have the pleasure to announce to the friends—East and West—that we have made arrangements with the Eastern Christian Publishing Association, which we trust will result in united and harmonious action in the future. By arrangements the second volume of the *Messenger* will commence March 27, (1850), and be denominated "*Christian Herald and Messenger,*" as the *Herald* becomes the property of the General Association.

The above is from the Rev. Jasper Hazen, and appeared in the *Christian Palladium*, February 16, 1850. In the same issue of this paper, the Executive Committee of the E. C. P. A. gave notice that they had

> sought and accomplished a union of the "Old Pioneer" with the *American Christian Messenger*. The next volume of the *Christian Herald* will commence with the new volume of the *Christian Messenger*, under the name of CHRISTIAN HERALD AND MESSENGER. All the subscribers of the *Herald* will be transferred, and they will receive a larger sheet at the same price. The senior editor, Elder Elijah Shaw, has received and accepted an appointment as our editor for the next volume.

The first number of the *Christian Herald and Messenger* appeared March 27, 1850, but the union did not prove satisfactory, as will be seen by the following explanation, taken from the "Committee's Salutatory" in the *Herald of Gospel Liberty* of March 13, 1851.

> At the annual meeting of the Eastern Christian Publishing Association last November, it was voted to open correspondence with Elder Jasper Hazen, Publishing Agent of the Christian General Book Association, with a design to repurchase the list of *Christian Herald* subscribers, that we might commence its publication again in New England. The Committee immediately did so, and received from Elder Hazen two propositions, either of which, if accepted by us, would be satisfactory to him, and we might go on and publish the paper again in New England. One of these propositions has been accepted.

With the purchase of the *Christian Herald* by the Eastern Christian Publishing Association, the paper was removed to Newburyport, Mass. The following is the heading of the first issue:

HERALD OF GOSPEL LIBERTY.
Published by an Association of Brethren.
In Necessary Things, Unity; In Non-essentials, Liberty; In All Things, Charity.
Vol. XLIII. No. 1. Newburyport, Thursday, March 13, 1851. Vol. I. No. 1.

The publishing agent was B. F. Carter. The editors were Daniel P. Pike, A. G. Morton, Elijah Shaw, Oliver Barr, John B. Weston, O. J. Wait, and Austin Craig. Later the list of editors included the names of Thomas Holmes, David E. Millard, E. Edmunds, Moses Kidder, J. R. Hoag and others.

The *Herald of Gospel Liberty,* under the new management, was issued weekly at $1.50 per year. It was a four page paper, the size of the page being fifteen and one-half by twenty-two inches. February 14, 1856, Benjamin F. Carter became the resident editor, and Charles Bryant, assistant editor. Six years later Daniel P. Pike assumed the duties of editor, and John W. Hayley was associated with him in the work.

THE CHRISTIAN MESSENGER AND PALLADIUM.

In January, 1862, the *Herald of Gospel Liberty* enlarged the scope of its work by the consolidation of another paper with it. Some time after the repurchase of the *Christian Herald* by the Eastern Christian Publishing Association, the Christian General Book Association removed its headquarters from Albany to New York City. The *Christian Messenger* was issued weekly from that place, and the *Christian Palladium* semi-monthly. Moses Cummings was the editor of both papers. On the third day of January, 1861, these papers were consoli-

dated under the name of *Christian Messenger and Palladium*. One year later the *Christian Messenger and Palladium* was united with the *Herald of Gospel Liberty* at Newburyport, Mass. This closed Volume XIII of the *Christian Messenger* and Volume XXX of the *Christian Palladium*.

During this period many of the contributed articles were written by such men as Daniel P. Pike, John B. Weston, O. J. Wait, James Burlingame, O. P. Tuckerman, E. Edmunds, Moses Kidder, David E. Millard, J. R. Hoag, Oliver Barr, Austin Craig, Thomas Holmes, John W. Hayley, and B. F. Summerbell. The editors announced in 1851 that the paper "would advocate fearlessly and lovingly education, Sabbath Schools, and the diffusion of useful and general intelligence among all classes." As early as 1853, B. F. Summerbell urged the churches to provide parsonages for their ministers. The subject of education was made prominent, and the movements which resulted in the founding of Starkey Seminary, Antioch College, Union Christian College, and the Christian Biblical Institute were greatly accelerated by the earnest advocacy of the paper. Fears were occasionally expressed lest the ministers should depend too much upon education, and not enough upon the Spirit of God. But there had been a great change since the days of Elias Smith. Such men as Thomas Holmes, O J. Wait, and John B. Weston were in a large measure shaping the policy of the paper. In a series of articles addressed "To Young Ministers," O. J. Wait argued in favor of a *divine call* as a *sine qua non* of ministerial service. He also advised the young minis

ters to take a course of study in a college and in a theological seminary.

On the subject of slavery the editorial policy was unrelenting opposition. President Lincoln's inaugural address was highly commended as wise and patriotic. During the war the citizens of the nation were encouraged to enlist in the Union army, and the destruction of slavery was advocated. However, the editors did not lose sight of the fact that the paper was religious and not political.

A NEW ERA.

The year 1868 opened a new era for the *Herald of Gospel Liberty.* Hitherto the paper had been confined largely to New England, but the denomination was growing in numbers and in the perfection of its organization. The plans of the General Convention called for the co-operation of the entire brotherhood, and there came a demand for a paper that would represent the whole Connection.

In the West was the *Gospel Herald.* This was founded by the Ohio Christian Book Association in 1843. The Rev. Isaac N. Walter was the editor.

The first number of the *Gospel Herald,* printed in octavo form, double column, a semi-monthly, appeared the second of October, 1843; the whole bearing the impress of ability in matter, taste, arrangement and mechanical execution, giving its patrons a warrant of what they might expect when time had been given for its maturity.

It was first published at New Carlisle, Ohio, and after an itinerary which included Springfield, Yellow Springs, Columbus, and Eaton, its headquarters were established in Dayton, about the first of May, 1865. The Ohio Christian

Book Association became the Western Christian Book Association in 1852, and at a meeting held in Covington, Ohio, November 27, 1866, the name was changed to The Christian Publishing Association. The list of editors of the *Gospel Herald* from 1843 to 1868 includes the names of Isaac N. Walter, James Williamson, James W. Marvin, James Maple, L. Purviance, N. Summerbell, John Ellis, and Henry Y. Rush.

Neither the *Herald of Gospel Liberty* nor the *Gospel Herald* fully met the demands of the denomination. Possible plans were discussed, and at a meeting of the Christian Publishing Association held in Hagerstown, Indiana, November 19, 1867, arrangements were made for the consolidation of the *Gospel Herald* and the *Herald of Gospel Liberty*. The two papers were united January 4, 1868, under the name of the *Herald of Gospel Liberty*. The paper was published at Dayton, Ohio. The Rev. H. Y. Rush was editor, and the Rev. D. P. Pike was associate editor. With the removal of the *Herald of Gospel Liberty* to Dayton, Ohio, it became the general denominational organ. The Christian Publishing Association is composed of the same delegates as is the American Christian Convention, and is therefore representative of the entire brotherhood.

The policy of the paper under the editorship of Rev. Dr. Rush cannot be better expressed than in his own words, written at the close of his editorial career:

> To maintain the peace and harmony of the brotherhood; to allow all possible liberty of discussion that shall not in-

volve ill temper and undue personality; to exclude from the paper all forms of liberalism and all ingenious outcroppings of infidelity; to make it the preacher of a pure gospel, and the promoter of personal, domestic, and church piety; to recognize the labors and the usefulness of the fathers, the vast good being done from city to remotest wilderness by the large number of pious, zealous, devoted ministers, who never had the advantages of literary education—an advantage or disadvantage, just as the heart and mind are sacredly consecrated to Christly labors; to speak well of all good, industrious, useful ministers and laymen; to make as many and as earnest pleas as practicable for our schools and colleges; to give the fullest possible account of revival intelligence, of churches organized and dedicated; to make the paper a church paper, a denominational paper, a people's paper, keeping it alive with our own work as a people, rather than a scientific, speculative, or dogmatic journal.

In keeping with his policy as outlined above, the editor prepared and published many strong editorials on such subjects as *The Book of Books, Religious Revivals, German Theology, What Our Position Implies, The Glory of Pentecost, Our Mission.*

In 1868 Union Christian College was making an effort to raise an endowment fund of one hundred thousand dollars. The *Herald of Gospel Liberty* performed commendable service in keeping the subject before its readers, and in the presentation of the general subject of education. The contributed articles cover a large range of subjects. The following are characteristic: *The Secret of Ministerial Success, Spiritual Liberty, Benevolence, Pulpit Style, Resting Place of the Soul, A Sinner's Friend, Bible Reading, True Age of Man, Sanctification.*

At the close of twelve years of service as editor of the *Gospel Herald* and the *Herald of Gospel Liberty*, the Rev. Henry Y. Rush resigned, the resigna-

tion to take effect December 31, 1876. The Rev. N. Summerbell, D. D., immediately assumed the duties of the office.

With the new editor there came a new emphasis upon theological subjects and the position of the Christians. Such subjects as *Theology, Science and Religion, God, The Gospel, Christology, Science, Science Confirming Revelation, Jesus and His Glory,* are prominent in the editorial columns. Although the *Herald of Gospel Liberty* was not a "passive medium equally of truth and error," it welcomed to its columns articles from writers whose views were divergent. The editor believed that "truth's floods flow eternally on, washing over those who with wisps vainly strive to sweep back its onflowing deluge."

The "fundamental principles" of the denomination were strongly advocated. The editor writes:

> Our cause is the cause of heaven and we have no right to resign it, betray it, forsake or neglect it. This is our mission! We are the advocates of a purely Biblical religion; a religion most readily worded in Biblical language. We advocate the Bible as the only universally accepted rule of faith and duty; we advocate Christ as the only true leader and lawgiver; we advocate the Christian name as the only universally acceptable name for God's people; we advocate universal charity and Christian union, with free Christian fellowship and communion for all the followers of Jesus; we advocate all these with charity and fellowship. . . . . These are the great fundamental principles of religious truth advocated by Christians from the beginning, or the days of the Savior, and now principally represented by us in making character the only test of fellowship.

Dr. Summerbell divided his time between the editorial work and business affairs for the Association. The indebtedness on the Publishing House was quite large, and the editor undertook the task of paying off the debt. July 6, 1878, he reported that $9,634.68

had been paid out on old obligations the past eighteen months. During this time the number of subscribers increased from 4,536 to 5,520. The editor had been chosen by the trustees "to pilot them through a terrible strait." When he had accomplished this task, he hastened to lay down his commission. "I confess," he wrote, "that to me there was a charm in the editor's chair. I loved to speak to the people." But believing that his work as editor had been accomplished, he closed his editorial labors August 1, 1878, and stepped "up and into the pulpit," his former place.

The Rev. Thomas M. McWhinney, D. D., at once took charge of the office. Again the editorial policy changes. Moral reform becomes a prominent theme. The evils of the liquor traffic were vividly portrayed in the editorials on "Legalized Crime." The Farm and Home Literature also are favorite subjects. A department devoted to the Sunday-school lessons was introduced August 31, 1878. The Rev. John B. Weston and the Rev. A. W. Coan became associate editors August 7, 1880.

After the removal of the *Herald of Gospel Liberty* to Dayton, among the leading writers were Warren Hathaway, James Maple, N. Summerbell, D. P. Pike, H. M. Eaton, J. R. Hoag, B. F. Summerbell, P. Roberts, Josiah Knight, Peter Winebrenner, and J. P. Watson. Among the younger men of that time may be mentioned S. S. Newhouse, J. J. Summerbell, T. C. Smith, A. H. Morrill, John Whitaker, Martyn Summerbell, and E. W. Humphreys.

The editorial labors of Dr. McWhinney ceased about July 1, 1881, and the Rev. Asa W. Coan be-

came editor. Under the Rev. Mr. Coan the paper was the advocate of the general measures of the denomination. There was no subject of supreme importance at the front. The contributed articles were of a practical nature.

The form of the paper has undergone many changes. In 1868 it was large, printed seven columns to the page. The size of the page was nineteen and one-half by twenty-five and one-half inches. In 1874 the size of the page was reduced to fifteen by twenty-one and one-half inches, and the number of pages increased to eight. In 1884 it was changed to a sixteen-page paper, the size of the page being eleven by fifteen inches.

When the Rev. Mr. Coan became editor, the business affairs of the Association were placed in the hands of the Rev. C. W. Garoutte, but later Mr. Garoutte resigned, and Mr. Coan assumed charge of financial matters in addition to his editorial work.

In the early part of 1885, Mr. Coan was stricken with paralysis. February 19, the Rev. Charles J. Jones, D. D., became editor pro tem. Mr. Coan rallied and for some time hopes were entertained that he would be able to assume the duties of the office again, but on April 7, he tendered his resignation and Dr. Jones was elected editor.

The Rev. Dr. Jones had been a pastor and evangelist. It was but natural that the subjects with which he was familiar should be made prominent in the *Herald of Gospel Liberty*. The paper became the advocate of an evangelistic Christianity. To assist the ministers in their work, a homiletical

department was opened. There was much discussion of the question of Christian union, and negotiations were carried on, especially with the Free Baptists, looking to a closer union of the two bodies. The editor expressed his views as follows:

> To us the union of Christians is simply union *in* Christ and *for* Christ. To talk of a difference between Christian fellowship and church fellowship, is to talk of that which indeed is, but which ought not to be. The only true Christian union is the spiritual union *in* Christ; the possession of that living relation to the Son of God and Savior of men which comes from faith in him and leads to the abandonment of sin and the consecration of the life to his service.

The financial affairs of the Publishing House were not in a flourishing condition, and once more the editor is called from his duties as editor. Dr. Jones traveled much among the churches, and secured many subscriptions for the indebtedness. There was a call also from the churches for him to devote his [illegible] energies to evangelistic labors. July 12, 1888, Dr. Jones became corresponding editor and general evangelist, and the Rev. J. P. Watson, D. D., who had been associate editor, was elected editor. March 23, 1893, the names of J. P. Watson and George D. Black appear as editors. This arrangement continued until November 9, 1893, when the Rev. Mr. Black retired from the office, and Dr. Watson became the sole editor of the paper.

It is impossible in a few sentences to give any satisfactory characterization of the paper. As the organ of the denomination, it was the advocate of all the general plans of the body, and grew in departments as the work of the church developed. Before Dr. Watson became editor, he had enlisted the

children in mission work, and furnished matter for the "Children's Mission Department." Later, when the first missionaries were sent to the foreign land, a department devoted to foreign missions was introduced. With the advent of the Christian Endeavor Society came the Endeavor Department. The following is the general outline of the contents of the paper under Dr. Watson: Contributed articles, editorial articles, selected poetry, Christian Endeavor department, Home department, the higher life, A. C. C. department, conference minutes, Mission department, field notes, marriages, obituaries, and church notices.

At a meeting of the Christian Publishing Association held in Haverhill, Mass., in October, 1894, the Rev. J. J. Summerbell, D. D., was elected editor. He assumed the duties of the office in January following. This position he held for twelve years. It was a time of general readjustment of denominational machinery, and the advent of many new workers. The missionary work was enlarged and pushed with new vigor. There was increased activity in educational circles. The conferences generally adopted courses of study for the ministers. An educational department was begun in the *Herald of Gospel Liberty*. Increased attention was given to the care of pastorless churches. The subject of Christian union was discussed quite generally in conventions and conferences as well as in the *Herald of Gospel Liberty*. Negotiations were carried on with some denominations, especially with the Congregationalists, relative to union. The paper had grown in its influence over the denominational life,

and its utterances were strong factors in shaping the course of events. To recite the history of this period in detail would require more space than can be given in this article.

January 1, 1907, Dr. Summerbell was succeeded by the Rev. J. Pressley Barrett, D. D., who had been elected to the position of editor by the Christian Publishing Association at its meeting held in October, 1906, at Huntington, Indiana. With the first number of January, 1908, the form of the paper was again changed. The number of pages was increased to thirty-two, the size of the page being nine by thirteen inches. During the centennial year, 1908, especial attention is being given to the genius, history, and mission of the denomination. A series of biographical sketches is appearing under the general heading of "Our Centennial Biographical Sketches." These are the biographies of men who have been prominent in the history of the Church. Many other articles of a historical character are being published.

In January, 1907, the *Christian Messenger* of New Bedford, Mass., was consolidated with the *Herald of Gospel Liberty*. This paper was begun in February, 1900, and was published in the interest of the churches in New England. It was governed by an editorial board. At present one page of the *Herald of Gospel Liberty* is devoted to the work in New England.

CONCLUSION.

The facts contained in the foregoing account have been obtained almost entirely from the *Herald of Gospel Liberty*. Where doubt existed as to the

real truth, recourse has been had to other sources of information to establish the facts. The files of the paper are practically complete from 1808 to 1908. At times the life of the paper was at a low ebb, and when one number appeared, it was doubtful whether the next would be published. However, the next number always came from the press, although it was delayed occasionally. Twice the destiny of the paper was in the balance for several months, but it survived and has come down through an unbroken line of succession to the present time. From 1808 to 1835 it was owned, edited, and published by individuals,—first by Elias Smith, and then by Robert Foster. These persons were members of the Christian Church, and conducted the paper in the interest of the Christians. Since 1835 the paper has been owned by associations as follows: from 1835 to 1850, by the Eastern Christian Publishing Association; from 1850 to 1851, by the Christian General Book Association; from 1851 to 1868, by the Eastern Christian Publishing Association; and from 1868 to the present, by the Christian Publishing Association.

The *Herald of Gospel Liberty* was founded as a religious newspaper, and has maintained its character throughout its history. Under the editorship of Elias Smith, it was largely the exponent of the editor's views, while at the same time it reflected fairly the denominational life. It has grown with the denomination, and has been a factor in determining church polities. It has uniformly contended for the Bible as a sufficient guide in matters of religious faith and practice, for the name Christian

as the proper designation for all the followers of Christ, and for the Christ as the only head of the church. When the question of Biblical interpretation was raised, it took the position that the individual Christian was under obligations to interpret the word of God for himself, a position which it has maintained to the present, although not all the editors and contributors have agreed as to what is involved in the proposition. About 1816 the churches generally had come to the conclusion that Christian character and not dogma was the proper test of Christian fellowship, and that there ought to be no distinction between Christian and church fellowship. The paper was in accord with this position.

It may be fairly stated that the *Herald of Gospel Liberty* has been the advocate of the general progressive measures of the Christians. Under some editors it was slow to ally itself with certain reforms, and even opposed certain polities which afterward became the adopted measures of the Church. By way of illustration, reference may be made to Elias Smith's opposition to salaried and educated ministers. We shall need to remember, however, that he was blazing the way through the forest without compass or guide. His erratic nature and lack of general training will explain many of his vagaries.

As the denominational life has changed from the simplicity of one hundred years ago to the variety and complexity of to day, the paper has undergone a corresponding change. Its columns have teemed with articles on all the practical questions of church

polity. Educational institutions, Sunday-schools, mission enterprises, moral and social reforms, Christian union, church extension, and Christian piety have been fostered by this pioneer of religious journalism. Its field notes have kept the readers informed of the progress of the Church and in fellowship with one another. Its notices and departments have promoted co-operation.

The *Herald of Gospel Liberty* is the representative of a religious body that does not make theological dogma a test of its fellowship. The Church, however, does not regard doctrine as unimportant. In the paper have appeared vigorous discussions of Biblical doctrines. The widest freedom, consistent with loyalty to the word of God, has been granted to contributors. Arguments, pro and con, on religious subjects have been freely published. The apparent general policy has been in favor of solving religious problems within the church, and against the ostracizing of a Christian because of peculiar views on minor questions.

The *Herald of Gospel Liberty* was founded as the advocate of religious liberty and a pure gospel, and in that advocacy it still pursues its way.

Muncie, Ind.

OUR CENTENNIAL HYMN *

BY REV. THOS. S. WEEKS.

Our father's God, we raise
To Thee our hymn of praise
For gospel light.
It shines from sea to sea,
Before it shadows flee,
It sets the bondmen free
From error's night.

Author of Liberty—
Whose Spirit makes us free,
Thy name we love;
Release the fettered mind,
The shackled soul unbind,
And unto all mankind—
Thy presence prove.

Thy Spirit man has freed
From letter and from creed
In other days;
The wineskins that are old
The new wine cannot hold,
Thou dost Thy truth unfold—
In wondrous ways.

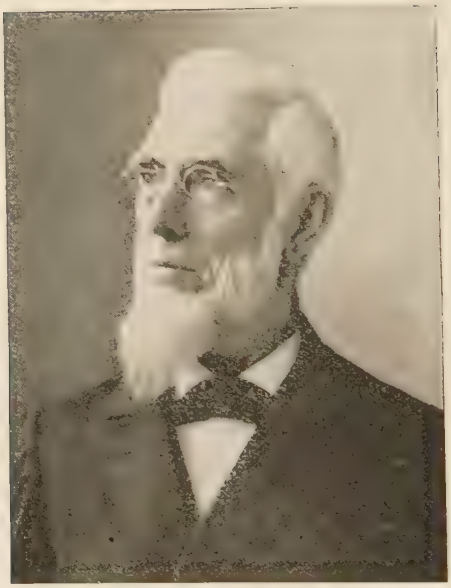
* May be sung to the tune of *America, Italian Hymn, or Olivet.*

Upon the printed page,
From pen of saint and sage,
The light doth shine.
It shows the onward way,
It heralds coming day,
Revealing in each ray—
The will divine.

One hundred years have gone,
The day begins to dawn
When souls are free;
The vision of the years,
Delayed by doubts and fears,
Within Thy church appears—
Blest unity.

Thou Herald of the right
Long may the gospel light
Illume thy page!
For truth and unity,
For love and liberty,
May all thy witness be—
From age to age.

Troy, Ohio.



REV. THOMAS HOLMES, D. D.

THE UTILITY AND INFLUENCE OF THE HERALD OF GOSPEL LIBERTY

BY REV. THOMAS HOLMES, D. D.
Ex-President of Union Christian College

The influence of *The Herald of Gospel Liberty* upon the world in promoting the beneficent end contemplated by those who organized the Christian Church in 1794, is not easily estimated. The measure of that influence must be found in the change that has been wrought within one hundred years in the attitude of the sects one toward another, and the attitude of the secular world toward them all. Many other agencies are to be credited with helpful influences in this direction, during the latter portion of that time; but to the *Herald of Gospel Liberty,* in the hands of the people who inaugurated the movement, belongs the credit of pioneering the great work by the use of a weekly newspaper.

"HERALD OF GOSPEL LIBERTY!" was the *new* announcement in Portsmouth, N. H., on the 1st day of September, 1808. It was indeed a new thing under the sun. How it startled the world! A newspaper sensation of a new kind!

The spirit of liberty is the Spirit of God. "When he, the Spirit of truth is come, he shall guide you into all the truth." "Ye shall know the truth, and the truth shall make you free." Who will deny that Elias Smith, a prophet of God, was moved by the Holy Spirit, when he conceived the idea of using the weekly newspaper as a herald of gospel liberty?

Did he apply to himself the language of the Psalmist, "My heart overfloweth with a goodly matter; my tongue is the pen of a ready writer?"

The influence of this one thought upon the world has been incalculable, inconceivable. It was the pioneer of all the religious journals published in the entire world; and is there to-day a journal of any kind, at least in this great America, that does not openly advocate the principles of Christian liberty and liberality, in the interest of which that unique movement was inaugurated?

The determination to break the galling chain of creed orthodoxy, as such, was fostered, if not originated, by the conviction that certain doctrines, on which great emphasis was laid, the very questioning of which was denounced as "damnable heresy," were unscriptural, unreasonable and unsound. These doctrines were discussed with great earnestness by Elias Smith and his co-laborers in their public ministrations, and the columns of the *Herald* soon became the medium through which such discussions reached larger numbers of thoughtful persons, and in a more tangible form for studious consideration. The result was far-reaching, extraordinary and permanent. So careful and thorough was the Bible study of the men who wrote those articles; and so clear and logical and Biblical and convincing were their arguments, that, in a very short time, the entire membership—ministers and laymen—came to great unanimity of faith on all important doctrines. Though the greatest freedom of inquiry and judgment was conceded to all, the Bible was found to be the plainest, clearest, most unmistakable creed in

the world; requiring less explanation than the creeds that had been substituted for it, and exalted above it. Will not the same careful, prayerful study still produce the same result? Let LOYALTY TO THE WORD be the slogan all along the line! "If they speak not according to this WORD, there is no morning for them."

The spiritual influence of the *Herald* upon its readers has always been marked, positive and wholesome. The discussion of Biblical doctrines in the Biblical spirit is and ever must be most potent in promoting growth in the spiritual life. To suppose the contrary is to impeach the wisdom and love of "Our Father."

One of the most important utilities of a denominational paper is the promotion of a general understanding of denominational enterprises, and of united effort in making them successful. The paper, therefore, is of such vital importance, and is so sure an exponent of the real strength of the church, that it has been well said that the real membership of a church is limited to the subscribers for its paper and their families. Let those who do not take the *Herald* think of that.

One of the most commendable features of the *Herald* is that its columns are open to the whole brotherhood. By this means the readers of the *Herald*, in addition to the great variety of practical, profitable thought furnished them, and the encouraging news from our churches, obtain a very interesting personal acquaintance with many of our ablest, most influential men whom they have never seen, which greatly increases, in both reader and writer, a work-

ing interest in the common cause in which both are engaged.

With my mind crammed with thoughts I would like to express, respecting the *dear old Herald,* I must now close. The reader may be glad, but I am sorry.

One hundred years of struggling, useful life! and more youthful vigor to-day than ever before. Hallelujah! Praise the Lord!! May many centuries yet be added to the life and usefulness of the *Herald of Gospel Liberty* —the pioneer of religious journalism! In all its future, as in its past, may it be found unwaveringly in the front rank of progress along every line of heaven-approved growth and development; holding fast, at the same time, the fundamental, unalterable principles taught by Him who said:

> Upon this ROCK I will build my church; and the gates of hades shall not prevail against it.

Chelsea, Mich.

EDITORIAL GEMS

REV. HENRY CRAMPTON

Secretary Christian Publishing Association

ONE HUNDRED EDITORIAL GEMS FOR THE CENTENNIAL CROWN OF THE HERALD OF GOSPEL LIBERTY *

A Word to the Wise

The successful attempt in the Northern and Southern states to revive the ancient name, CHRISTIAN, formerly given by Christ to His followers, makes no small stir among the friends to modern party names. They cry out: "Why make another party?" "We all profess to be Christians." "This is as much a party as the rest." These objections make me think of a man who is opposed to daylight, and cries out as the sun is rising, "Why do we need another light? We have now, the moonlight, starlight, and the light of lamps and candles, and there are many asleep and do not need any light." Why should there be another light? What good will it do among all the rest? Ah! What good will the others do when the sun comes? The fact is, all the other lights will be overpowered when the sun appears. So it is with the name of Christ. It, like the sun, overpowers all the rest. "His name shall endure forever, and be continued so long as the sun." "IN that day there shall be one Lord and His NAME one." "God hath highly exalted Him and given Him a name above every name." Those who name the

* Selected by Rev. Henry Crampton, Eaton, O., from the various papers of our brotherhood for the first century of our journalistic efforts. The purpose of this section is to show the drift of religious thought from a spiritual standpoint. These gems are very rich and shine with a beautiful luster.—EDITOR.

name of Christ are called by the most worthy name on earth, a name which as much outshines all others, as the sun outshines the moon, stars, lamps and candles.—*Rev. Elias Smith, Herald of Gospel Liberty, March 31, 1809.*

The Light of the Moon Preferable to the Light of the Sun

It is said that two men were riding out one very pleasant afternoon, while the sun shone remarkably clear, there being not a cloud to be seen to prevent its shining. As they passed along, one mentioned to the other, the very great advantage the sun was to the inhabitants of the earth. "Very true," replied the other, "but it is not half equal to the moon; for the sun only shines in the daytime, when we might do without it; but the moon shines in the night, and were it not for the light of the moon, it would be very dark every night in the year, which would be very disagreeable indeed."

This story puts me in mind of the system makers —creed makers—article makers—platform makers —discipline makers—confession of faith makers—catechism makers, etc., etc.

They all profess some regard for the Scriptures, "a light which shineth in a dark place," and all endeavor to prove that it is the foundation of their buildings of wood, hay, and stubble, while they pretend, or think the plan they have invented is founded on the Scriptures; and they are like men taking light from the sun to use in the night instead of candles.

We often see such people lay aside the Scriptures to keep their own rules, but it is seldom we see such people lay aside their man-made rules to esteem the Scriptures concerning all things to be made right, and to hate every such false way. The Scripture, they say, is a very good book; but it is not suitable to govern a church by. Like the sun, it only gives light in the daytime; we want something to shine in the night, changing every four weeks. We want a rule that we can alter once in four years if we think proper; so that if our minds alter, we can shape it to our minds. The Scripture is such a book that our minds must be shaped to that, and to do this, we must all be servants, and no one can be chief, or above his brethren.

* * * * * * *

In the time of the apostles, when men preferred the light of the Sun of Righteousness to all other lights, Christ was the only King, Lord and Lawgiver; "the great Shepherd and Bishop of their souls." Him they heard in all things. All the ministers were servants for Jesus' sake, and the members were Christians and all brethren, preferring one another. Let ministers and all saints come to this now, and all will soon be convinced that the light of the Sun of Righteousness is the greatest blessing to the world.—*Rev. Elias Smith, Herald of Gospel Liberty, April 14, 1809.*

Aphorisms

When men raise their passions to support their doctrines, or rules, it is pretty certain that their arguments are all gone, or that they never had any.

When men charge others with being men of bad characters, and that all their friends, or "adherents," are the same, it is generally thought their own characters will not bear a close examination.

When men set up notifications in their own houses against proselyte-makers, representing their friends as the devil's pack-horses, it is a common sign that they do such business themselves, and are afraid of being suspected or discovered.

When men turn from one thing to another, and turn back, and turn again, and turn again, it is generally thought that they are like a broken tooth, or a foot out of joint.

A guilty person always thinks himself suspected, and often discovers himself by endeavoring to prevent that suspicion.—*Rev. Elias Smith, Herald of Gospel Liberty, August 4, 1809.*

The Happy Man

The happy man was born in the city of regeneration, in the parish of repentance unto life. He was educated in the school of obedience, and lives on the plain of perseverance. He works at a trade of diligence in the country of Christian contentment, and many times does acts of self-denial. He wears the plain garb of humility, and has a better dress to put on called, "the robe of righteousness." He often walks in the valley of self-abasement, and sometimes climbs the mount of spiritual-mindedness. He breakfasts every morning upon spiritual prayer, and sups every evening upon the same. He has meat

to eat which the world knows not of; and his drink is the water of life. Thus happy he lives and happy he dies.

Happy is he who hath gospel submission in his will; due order in his affections; sound peace in his conscience; sanctifying grace in his soul; truth in his breast; true humility in his heart; the Redeemer's yoke on his neck; a vain world under his feet, and a crown of glory over his head.

In order to attain which, dear reader, pray fervently; believe firmly; wait patiently; work abundantly, the work of faith—live holy, die daily to every inordinate desire and affection; watch your heart with all diligence; guide your senses; redeem the time, love Christ and long for glory.—*Rev. Elias Smith, Herald of Gospel Liberty, April 29, 1814.*

The Passing Year

The swiftness of time is among the many reasons which might be adduced as motives to prompt us to fill up the measure of our time allotted us in this transitory world, in the most profitable and useful manner both to ourselves and others. We possess but one short life which when it is passed, like the rolling years, returns not again. How pleasing to look over a life spent in wisdom's ways with a quiet conscience, and behold the spring of our life followed by a pleasing summer when the expanding mind, like the summer sun, was ever ready to diffuse its warm and genial rays of beneficence and friendship, and pour the light of life on every inquiry af-

ROBERT FOSTER
Editor and Publisher *Herald of Gospel Liberty*
1818—1835

ter the right way of the Lord, which has been succeeded by the harvest of blessings, from the heaven above and the earth beneath, and the blessings of the poor who were ready to perish. Thus, "he that reapeth receiveth wages," and although the winter of death may succeed, yet he gathereth fruit unto eternal life.

The person who lives for himself exclusively may have the paltry satisfaction of having obtained his object. But this satisfies not the philanthropic mind. He views himself formed for society, with social ties and social feelings; his end is not attained unless friendships are preserved, misery is relieved and happiness prevails.

The incentives to human greatness and honor are but few and insignificant in comparison to those for that honor which cometh from God only; which those who by patient continuance in filling up their time with well-doing receive.

An Alexander shines in splendor, with conquests and wealth his situation looks enviable; but he weeps amidst it all because this earth circumscribes his conquests and his glory. But the beggar in rags, with his scanty pittance, having the honor that comes from God only, exults amidst reproaches that he is worthy to suffer shame for his name's sake, and rejoices amidst his crumbs that at his Father's table he shall eat of the richest fruits that heaven affords.

A Bonaparte may regale in splendor, and pour destruction and dismay in all his path; but in a moment the scene is changed; he that carried away captive is carried into captivity. He soon sees the

end of human greatness. But the person who seeks honor from above, though he may be a servant or a slave, shall be raised to glory, and tread upon the high places of the wicked when his God shall come out against them. Well might the wise man cry out "vanity," when beholding human greatness and human honor.

But above all the reasons we could bring why we should improve our time as it flies, in acts of kindness and friendship to one another and obedience to our Lord is, and let it suffice, that our Lord has commanded it. Read and learn his precepts in his inimitable sermon on the mount—follow his example and obey his commands; then shall our days pass on in prosperity and our years in peace, then shall the pleasure of the Lord prosper in our hands; and although our days may be fast passing away, and the exit of the year remind us of our own departure, yet they do but in reality bring us nearer to a life that never ends.—*Robert Foster, in the Christian Herald, December 16, 1824.*

Christian, Be Careful

How careful should Christians be to have their life holy and their conversation chaste, particularly those of influence, remembering that for every idle word and action they will have to give an account. Not only so, but how many who are under their influence are led astray and do things which they would not have done had they not seen others in

whom they had more confidence than they had in themselves, do so first.

To be Christians we must believe on the Lord Jesus with the whole heart and obey all His commandments, take up our cross daily and follow Him, take His yoke upon us, and learn of Him; for He is meek and lowly in heart and we shall find rest to our souls.—*Rev. J. Rodenbaugh, Christian Palladium, November 1, 1835.*

The Dark Side

Some preachers and brethren are always dwelling upon the dark side—are filled up with spleen, jealousy, unbelief and despair. What an evidence of weakness and folly! The torrent of despair which is poured out by some individuals is enough to freeze up all the energies of any living society. When a preacher has the misfortune to be troubled with the BLUES, the whole congregation will partake more or less of the same contagion:—like priests, like people. Where a minister is full of life, ambition and enterprise, his congregation will be so. It is best for all to look sharp to see what manner of spirit they are of, and what influence they exert. If we addict ourselves to ponder upon the dark side, we shall be useless. The Scripture teaches us to look unto Jesus—then all is light.—*Rev. J. Badger, Christian Palladium, August 15, 1836.*

An Affectionate Address

The Christian name, the Christian character and fellowship, and Christian brethren, are to me of the

REV. SIMON CLOUGH
Editor *Gospel Luminary*
1832—1833

sweetest savor; and for their welfare and honor I have, as a preacher of the gospel, devoted more than thirty-five happy years. Yes, I say happy years, for preaching the gospel is my highest honor, it is my soul's delight; it is my chief joy, it is my only business. Splendid thrones, dazzling crowns, brilliant palaces, gorgeous apparel, luxurious tables, gay horses and glittering chariots, gaudy theaters, the honorable halls of state, the able orator's sound discussion, the vain, pompous, parliamentary spoutings of many windy stomachs, as well as all earthly glory, vanish away before the truth as does the sparkling of the morning star when the sun ariseth.

Dearly beloved, "Let nothing be done through strife or vainglory." Let all, east, west, north and south, be gathered into one spirit, all harmoniously laboring in the great vineyard of the Lord, for the good of the whole, yet let every man work over against his own house, until the wall is joined firmly together in general measures. If we are not permitted to see each others' faces on these mortal shores, God grant us a happy meeting in the land of glory, honor, immortality, and eternal life. Yours in gospel bonds never to be broken. —*Rev. Abner Jones, Christian Palladium, June 15, 1837.*

An Address to Ministers

Ministers of the gospel should seek a revival of religion in their own hearts, that they may be the means of reviving others. If there is to be a revival of religion, where should it commence? In whose

bosoms should the fire of zeal, of love, of ardent devotion be first kindled? Who may be supposed to be first roused to activity in the cause of God?

The ministers of religion. As the sunbeams strike first upon the mountains, and as the clouds pour forth their treasures first upon the hills, which often form a kind of reservoir for the valleys, so may it be expected that the spiritual rain will descend first into the pulpit, before it reaches the pew. The influence of ministers upon their flocks is very great, for good or for evil. "Like priest, like people," is a proverb founded in truth. Like central fires, ministers produce a glowing atmosphere; or like icebergs, which chill everything in their vicinity. If ministers are eminently spiritual and devotional, the influence will be felt by all their people. Their prayers and sermons in the house of God, and their conversation in private intercourse, will all tend to keep up the power of godliness in the hearts of their hearers. But if they are secular, lukewarm and trifling, the same spirit may be looked for in the church. Should a revival take place in the church, and not in the minister, he would undo what has been done; but if the piety and spirituality of the minister be increased, the influence of it will, in all probability, be spread through the whole assembly.

But does the state of religion need to be revived in the minds of the ministers? I am of the opinion that it does. I am fully and painfully convinced that the bulk of the present race of ministers is by no means distinguished for the more spiritual and elevated exercise of religion. Do we not fall very short in what may be called devotional habits—in

spirituality of mind—in communion with God—in self-examination? Let us read the memoirs of eminent and pious ministers in former ages, and compare ourselves with them, to see how dwarfish is our piety. Permit me to ask:

What is the state of your closet devotions? Do you spend much time in reading the Scriptures, not as critics, but as Christians, anxiously desirous of drinking deeply into the spirit of the word of God? Do you spend hours, or even an hour, every day, in that breathing, panting, and wrestling after God, which characterized the ministers of a bygone age? Have you seasons of extraordinary devotion; days of fasting, humiliation, and prayer, as they had? My dear brethren, does the fire of devotion burn with that intensity upon the altar of your hearts, which is necessary to form a central flame, from which the whole church should ever be receiving a renewed warmth and glow of holy feeling?

Are you in your families men of God, ministers of Christ, prophets of the Lord, always teaching by your word and actions? You should be domestic ministers; pastors of the church in your own houses; looking well after the souls of your wives, children, and servants; breathing the spirit of devotion throughout your habitations. A minister's house should be the element of piety, the vestibule of heaven.

How do you act and appear in the houses of your friends? Are you mere guests and companions? Or do you preach from house to house, not ceasing to diffuse the knowledge of Christ in every place? If religion be revived in the church, it must be revered in the

home, and if it spread with greater vigor around the greater circle of the vestry, it must be nourished with care in the smaller circle; and if this be done at all, it must be done instrumentally by you. And in your intercourse with each other, you should remember while you cultivate cheerfulness, and discountenance gloom and grimace, that you bear a high and sacred character; that your vocation is religion, your grand business is salvation, your labor is for immortality; that you are ambassadors, and should be consistent, and maintain that dignity and seriousness which become your office. Let there be much of mutual edification, of mutual excitement to deeds of piety and zeal, of earnest prayer, of conversation upon the difficulties and encouragements of your office. While you entertain each other as men and brethren, improve each other as men and as Christians.

Are you spiritual and devotional in your public services? Are your sermons the fruits of your own experience, as well as of your studies? You should lay before your flocks that which you yourselves have tasted and handled of the word of life, and never preach to others what you have not first preached to yourselves. Discourses full of thought, yet at the same time characterized by fervor, simplicity, and spirituality, are too rare; if ministers take pains, it is too often merely to shine. They look for tokens of approbation, and expressions of admiration, and are, perhaps, disappointed if they do not receive them; and seem to feel as if they had preached in vain, if they hear not the language of applause. I do not say that this is the case with

all, or with any at all times, but it is too much the case with many preachers, and must grieve the Spirit of God.

It is also to be feared that the prayers of most preachers are not characterized by that solemnity, spirituality and earnestness, which are essential to the cultivation of devotional feelings in the people. A minister's prayers, when they are of an intense and elevated character, do more perhaps to keep up the spirituality of his people than his sermons.

My dear brethren, examine yourselves. You must begin with your own souls; you must seek, first, the revival of religion in your own hearts; you must exhibit a state of piety, renewed and invigorated. Of a revival of religion, "this kind goeth not forth but by fasting and prayer," on the part of the ministers. The impulse must be given by you not by words, but by examples. All your operations are influenced by the kind of religion which prevails; the members of your churches, the teachers in your Sabbath-schools, the singers in your galleries, the people who wait upon your ministry, the heads of families, all feel the influence of a revived state of religion; they cannot be expected to be active while their souls are lukewarm; or if they do anything to circulate religion, they will circulate only a poor, heartless kind of piety. Suffer me, my dear brethren, to exhort you most seriously, to inquire whether an improved state of our churches must not begin with us who are ministers of the word; and whether we should not immediately, and most earnestly, apply ourselves to this business? Let us begin afresh to live for God, and to commune with Him. O,

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what preachers would we be, if we preached from the full, rich experience of a renewed and revived piety! An earnestness and freshness would be imparted to our public services, and this by the grace of God would clothe them with new power, and invest them with new attractions.—*Rev. Simon Clough, Christian Journal, June 15, 1837.*

A Short Sermon

"And they took knowledge of them, that they had been with Jesus."—Acts 4:13.

This is what St. Luke, the writer of the Acts of the Apostles, says concerning the "rulers and elders and scribes, Annas, the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, who were gathered at Jerusalem."

It was the boldness, the spirit, the holy ministration of the word by Peter and John, that caused this mixed multitude of doctors, lawyers, priests, and those who composed the Jewish Council at that time, and also those who were gathered together at Jerusalem, to marvel and take knowledge of them, that they had been with Jesus. While there are many duties performed and traits of character possessed by many, which most naturally and readily lead us to the consistent conclusion that such persons have been with the Savior; yet there are on the other hand a great many duties left undone, and a kind of cold indifference indulged by others, and not unfrequently by the

same, which greatly contribute to the opposite impression.—*Rev. E. Edmunds, Christian Palladium, July 2, 1838.*

Promote Good Feelings

Christians, and particularly ministers, should strive earnestly to promote good feeling, and strong regard among the people of God. To advance Christ's cause there should be, as far as possible, agreement in sentiment, in means and operations, in spirit and in practice. To produce and perpetuate such a state of harmony, every Christian should use the appropriate means, and avoid those causes which unavoidably produce alienation, coldness, and unchristian distance. These evils are fostered by selfishness, after being generated by ambition. Would we promote peace, and enlist our brethren in the same work of love, we must avoid several things now too common in the church.

First. A sacred regard must be had for the honest sentiments of those who differ from us in their views on certain points. They may be in error, but till convinced thereof, no sarcasm, no ridicule, no censure of ours can drive them into the truth; but in nine cases out of ten will drive them both from it and from us. They may be right and, in that case, the work and the account of the sarcastic ridiculer is solemn and awful.

Second. Their feelings must be regarded. All men must possess feelings which are tender. They are easily hurt. An honest man feels hurt if due

REV. ELIJAH SHAW
Editor *Christian Journal* and *Christian Herald*
1835—1846

regard is not paid to his honest avowal of sentiments. If ridiculed, or misrepresented, and that with apparent design to hold him up to contempt, he can not but feel hurt, and alienation ensues.

Third. Character must be regarded, if we would promote union of feeling and effort. When those viewed as equals, or those who occupy high places, treat character with recklessness, and turn the honest acts of others into intentional wickedness, then it is that very friends are separated, and a brother is offended. When this is effected, he is harder to be won than a strong city.

Fourth. To promote peace, and cultivate union, the influence of our brethren must not be suffered to engender in us envy, and thus produce the fruits which naturally arise from fostering this unholy principle. If a brother's influence is an eyesore to us, we should fear there is in us an evil root, from which will spring up a branch, to bear the fruit of gall, and to poison both him and us with wormwood.

Fifth. No obstacle should be thrown in the way of the usefulness of others. If there is, with apparent design, it will break the bands of friendship, and produce jealousy which will be followed with evil surmising and evil speaking. Every man should be encouraged to go on and do all the good he can. If at any time a brother is believed to be too forward, let the aged and judicious privately instruct and admonish him. If kindly done, it will not injure, but greatly aid him.

"Be kindly affectioned one to another, in

honor preferring one another." "Let love be without dissimulation."—*Rev. Elijah Shaw, Christian Herald, April 11, 1839.*

The Sower of Discord

It is not only the duty of Christians to watch and pray, to attend on public worship, to pay their preacher, to give good weight and good measure, and to be benevolent to the poor, but there are some things, not unfrequently among their own number, against which they should be most cautiously guarded. It is *a talebearing, detracting,* and *calumniating spirit.*

The fiery darts of slander are the chief weapons used in the unholy wars of sectarian strife of the present age. And strange to tell, the man who is the most skilled in hurling his arrows of calumny against his opponent, in the estimation of thousands, is acknowledged the soundest logician, the most orthodox in sentiment and the purest Christian! Beware of such men, and the sect or church which countenances their unholy work. Were they defenders of the truth, calumny would not be the chief weapon of their defense. Shun them, and cautiously guard against their infectious spirit, for the poison of asps is under their tongue, and their ways take hold on death.

There are few, if any, greater evils, or pests, in the church of God, than members who are addicted to the practice of talebearing; to telling their grievances to every one who has the folly to hear

them before taking gospel steps to have their trials amicably settled. But as great an evil as it is, this cowardly and reprehensible practice is too much tolerated in many churches; and in not a few instances has been the means of rending asunder the holy bonds of Christian union, with which its members were once united. *"Go to thy brother and tell him his faults between him and thee ALONE,"* is the rule that Jesus gave. But if they persist in their course, beware of such busy and disordered spirits. Shun them and partake not of their ways. Listen not to their insidious pratings, unless it is to give them a Christian rebuke, to point them to their duty, and to warn them of the pernicious consequences of persisting in their wickedness. The sooner the church is freed from such infectious bodies, the better, for their "tongue will set on fire the course of nature, and it is set on fire of hell." —*Rev. Joseph Marsh, Christian Palladium, June 1, 1839.*

Principles of Union

"That they all may be one."—Christ's prayer.

There are first or fundamental principles recognized in all associations, whether civil, political, ecclesiastical, or domestic. They are found in the laws of nature or revelation, or arise from human policy, interest or expediency. The gospel establishes a new and distinct relation, and creates an association of heavenly origin. The principles upon which this union is based are a matter of revela-

tion, and not of human policy. It is not for Christians to say how, and for what purpose they will unite, for these things are fixed by a higher power. Christians must unite on the principles of Christianity, or they cease to be Christians. For union is the *sine qua non* of the religion of Christ. Hence if union, or love, is wanting, religion is wanting, or is but an empty name.—*Rev. Ira Allen, Christian Palladium, July 1, 1840.*

Consolations of Religion

Can you tell me its value? It is to be desired more than all the momentary enjoyments of this world; one day in the courts of my God is better than a thousand elsewhere. The world may present its riches, its honors, with all its gaudy show, to the mind of the humble Christian, in order to draw his mind from this great source of consolation, yet hear him say, "One smile, one lovely smile of Thine, my dearest Lord, outweighs them all."—*Rev. Hiram Simonton, Christian Palladium, October 1, 1840.*

Infidelity in the Church

There is much infidelity out of the church, and it is most fatal to the eternal happiness of its deluded subjects. But is there none in the church? There is; if not in its perfection, there is much in its imperfect state. Every species or degree of dis-

belief of the Word of God is a degree of infidelity. Christians are not aware that infidelity has made imperfect and crippled their Christian faith. It is true they profess to be full believers in a divine revelation, but their unbelief causes them in works to deny their profession, for many of the commandments of God are treated as non-essentials and are entirely neglected.

Why does the confirmed skeptic refuse obedience to the law of God? Because he does not believe in its divine authenticity. Thoroughly convince him that it is true, and he will obey it. Why does the professed Christian neglect baptism, the supper, prayer, exhortation, deeds of charity and beneficence, or any express requirement of the gospel? On the same ground that the infidel rejects the entire Word of God, viz., *Unbelief*. He does not believe it is absolutely necessary for him to attend to these requirements. Infidelity has fastened its deceptive and fiendish fangs upon his Christian faith.

It has not fully conquered its unsuspecting victim, but has produced doubts in his mind relative to the validity of many portions of the Bible; has caused him to think and talk that certain of its positive requirements are not binding on him, and may be treated in the light of non-essentials. Were he a full believer in God's Word, or free from the influence of infidelity, he would find no non-essential in the perfect law, and would delight in doing all the commandments of the Lord.

Be exceedingly careful, my brother, my sister, how you countenance a spirit that would lead you to undervalue any portion of the Word of truth, or to

disobey any of its just commands. The same principle that would lead you to do either, if followed to its legitimate conclusion, would plunge you into the vortex of confirmed infidelity. You have just the same reason for disbelieving the entire book of inspiration, as to doubt the divine truth of any portion of it. The same evidences that prove true a part, seal the eternal truth of the whole of it. And on the same reason that you would neglect one of its commandments, you may, like the infidel, treat the whole with neglect and contempt.

The Word of the unerring Jehovah is not a book of unimportant requirements, and useless ceremonies, left to the whims and notions of finite, erring mortals, to obey or disobey a part, or the whole, as they may feel disposed. No, no. It is imperative in all its commands, and none have a promise of a right to the "tree of life" but those who do them; not such parts as they may choose, but all the commandments. Be not deceived, God is not mocked. Whatsoever we sow, that shall we reap. If we are unbelieving or skeptical, and disobedient, we must walk in darkness and condemnation here, and finally stumble on the dark mountains of despair and death and take our part with all the fearful and unbelieving in the second death. But if we take God at His word, repose implicit confidence in all He has said, treat His commands as the imperative law of Jehovah, and willingly and faithfully obey all His righteous will, then our light shall be as a morning without a cloud, our peace as a river, and an inheritance incorruptible shall be our eternal reward.—*Rev. Joseph Marsh, Christian Palladium, Sept. 1, 1842.*

The Ministry

One very important part of the study of a preacher of the gospel should be, to know himself and the motives by which he is actuated. He should always study to know God's will concerning him, and to be in possession of the spirit of his Master, that he may love his enemies, and pray for them that despitefully use and persecute him. If he is destitute of this spirit, he is unprepared to do the work of an embassador of Jesus.—*S. S. N., Christian Herald, January 26, 1843.*

The Lambs Must Be Fed

Without a special care, after a revival of religion, there is great danger of apostasies. Indeed, nothing is more common than to see a declension, a falling away, after a great revival, or ingathering to the church.

Where such falling away is, there must be a cause. Many attribute it to the spuriousness of the work; supposing that if the converts were genuine there would be no falling away. Others regard it as unavoidable, and hence make no efforts to prevent it. But I apprehend the great difficulty is, "The lambs are not fed." Too often after a revival the whole church falls back into a lukewarm, inactive, lethargic state; and hence have neither care, nor capacity to feed the lambs; and lambs can not draw milk from dead sheep.

They must be fed with knowledge. Those who have been taught, or left to believe that religion

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consists alone in feelings—deep or strong emotions, are almost sure to fall away. Under the influence of great excitement they have felt strong; and they have supposed this emotion—this feeling alone to be religion. Hence, when the excitement ceases, and the emotions subside, as they view it, their religion is gone. Now this is a wrong view. I do not say that religion produces no feeling, no pleasing emotion; no, far from that. But I do say that feelings are often produced by circumstances, and hence are as changing as the circumstances that produced them.

The question should not be: "How much do you feel?" but, "How much do you love God?" Do you love Him because he is good, and lovely, and first loved us? Do you love Him with that strength of attachment that you had rather suffer for His cause than to forsake it? Do you love His character, His word, His commandments? Do you love your duty?

Converts found peace when they heartily submitted themselves to God. They continue in that peace while they cheerfully obey His commands. Their meat and their drink is to do the will of God. If they do this "they will never fail." In obedience they are fed "with the sincere milk of the word," and "grow thereby." As well may lambs live without feeding, as converts without doing the will of God.

How important that converts be taught that religion consists in love and obedience to God; and how important that older Christians show them this

by their example. Few would then apostatize.—*Rev. J. Badger, Christian Palladium, August 23, 1843.*

Christian

The meaning of the word Christian is a follower of Christ. They who embrace the opinions and sentiments of others, and look up to them for direction and instruction in any of the arts and sciences, or in any of the systems of religion which have obtained footing in the world, are properly their disciples; and are generally distinguished by certain distinctive and appropriate names, descriptive of such discipleship and adherence to particular systems. Hence the followers of Pythagoras and Plato are denominated Pythagoreans and Platonists, and the followers of Mahomet, Mahometans, after their several masters. And hence the followers of Christ are called Christians, after Christ their Master. And it should be considered a matter of no little importance to the followers of Christ, to be distinguished by no other title than that of Christian, a name every way suitable to their holy profession, and as entirely adapted to their peculiar circumstances, as being the disciples of Him who has said His kingdom is not of this world. If this name, as we believe, be of divine appointment, it very forcibly occurs that no option is left to the disciple of Christ as to the choice of names. He must take that name which his Master has given him, and with His consent be called by no other. His enemies, by way of derision, may stigmatize him

by any epithet they may think proper to use. But for himself, let him rejoice and not be ashamed to suffer as a Christian. There is something strange in the idea, that the disciples of Christ should consent to be called by other names, even by those of other eminent disciples, such as Luther, Calvin, Wesley, and so forth. It might be asked in the language of the apostles, Were these eminent saints and reformers crucified for you? or were you baptized in their names? And if you were not baptized in their names, how can you with consistency be denominated after them? I know that many pious and holy persons attach little or no importance to names; and conceive that if they possess the thing signified by the same, it is a matter of no importance by what name they may be called. In this indifferency about names, many errors have been committed. The name Christian, with the thing signified thereby, constitutes the sum total of religion. It is always proper and correct to call things by their appropriate names. If we are Christians, why not be called by this title and no other? A rigid adherence to this course would long since have ended these divisions and sub-divisions which most painfully harass and perplex the church of Christ; but there are some who contend that the name Christian was bestowed upon the disciples at Antioch by their enemies, as an appellation of reproach. For this opinion I can find no evidence, either in the word of God or elsewhere. We may, therefore, conclude it to be a mere assumption. In opposition, however, to the notion that the name Christian was first applied to the disciples by their enemies in a way of

reproach, we will adduce two witnesses, whose authority in such matters will not be called in question. The first is Dr. Adam Clark, who, in his criticism upon the original word rendered in Acts 11:26, *were called,* expressed himself thus:

> It signifies in the New Testament, to appoint, warn, or nominate by divine direction. In this case the word is used, Matt. 2:12; Luke 2:26; Acts 10:22.
>
> If, therefore, the name was given by divine appointment, it was most likely that Saul and Barnabas were directed to give it; and, that therefore, the name Christian is from God, as well as that grace and holiness which are essentially required and implied in the character!

The Doctor continues,

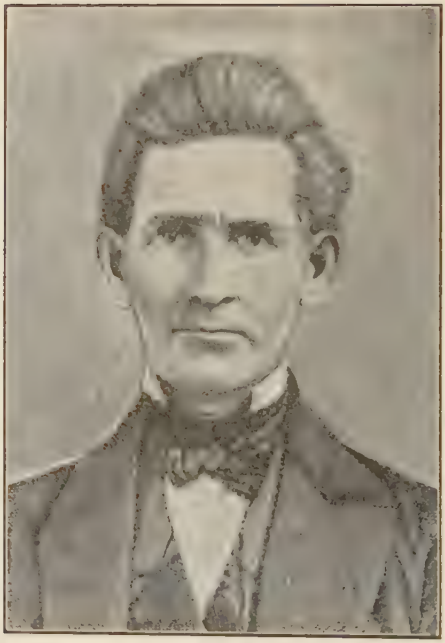
> A Christian, therefore, is the highest character which any human being can bear upon earth; and to receive it from God, as these appear to have done, how glorious the title!

The next is the pious and learned Mr. Davis, who wrote a sermon expressly on this subject, and in which he uses this language:

> The original, which is here rendered called, seems to intimate that they were called Christians by divine appointment, for it generally signifies an oracular nomination, or declaration from God; and to this purpose it is generally translated. Hence, it follows that the very name Christians, as well as the thing was a divine original; assumed not by a private agreement of the disciples among themselves, but by the appointment of God. In this view, it is a remarkable accomplishment of an old prophecy of Isaiah, 62:2.

These views have been submitted, not with a design of impugning others, but for the purpose of exhibiting some of the reasons which influence us firmly and strictly to adhere to the Christian name. This rigid adherence to a name, may be a subject of sport or derision to some, and of contempt and scorn to others. But still, experience and observa-

tion unitedly conspire to satisfy our minds completely, that too great particularity, in religious matters, even in external things themselves, can hardly be used. The Bible is the only criterion for regulating and guiding our course in relation to all religious concerns. No Christian man can esteem a strict and rigid conformity to its requisitions of little importance. What that book inculcates must bind the consciences of all true believers; and as we make this the standard of our religious opinions and faith, we dare not depart from it even in the selection of a name. Who but must wish that all the party names, which the circumstances of the church from time to time have given rise to, and the strife and contention which have accompanied them, were entirely obliterated, and their efforts forgotten forever? The religion of the New Testament, when divested of mysticism, is a beautiful and most interesting scheme, entirely adapted to the wants and circumstances of fallen man. Its peculiar excellency consists in the simplicity of the means exhibited and insisted upon for their recovery and restoration. These means are, repentance towards God, and faith in the Lord Jesus Christ. Here no perplexity is presented. The conditions are plain and simple; and imply just what the awakened sinner feels to be the case—an utter inadequacy to save himself. When, by the grace of God, which is freely offered to all, the sinner feels the force and power of divine truth freeing him from guilt and sin, and renewing him in the spirit of his mind, and enabling him to cry, Abba, Father; it will then be his duty to make a profession of faith in Christ, and his subjection



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to Him. Now, in Scripture language, he has put on Christ, and as he has thus received Christ Jesus the Lord, so should he walk in Him; and he is exhorted by the apostle not to return again to the weak and beggarly elements of the world. How incongruous that such a one should take upon himself any other appellation besides the one descriptive of his connection with Christ as a follower and disciple!—*First editorial ever written for the Christian Sun. It appeared February 17, 1844, and was from the pen of Rev. Daniel W. Kerr, the founder of that paper.*

Excuses for Not Attending Church

There is a class of individuals who never can prevail upon themselves to attend church, unless everything in nature, in their physical dispositions, and all the circumstances under which they may be placed, be decidedly propitious.

The sky must be perfectly serene, the air balmy and soft, of a most happy and exhilarating temperature, neither cool nor warm, neither dry nor very airy. The roads must be in a delightful condition; not a particle of dust to offend the eyes and soil the garments, neither must they be wet and heavy, lest they spoil the shoes, or occasion cold feet. There must not be the slightest cloud to indicate a change of weather in less than twenty-four hours. In a word, the elements must be in their gentlest mood, and nature must array herself in her most bewitching charms, to allure their reluctant foot-

steps into the path which leads to the house of worship.

Then there is another consideration which bears an important influence. The wardrobe must be perfectly adapted to the occasion, and indeed, this point is so essential that we are inclined to think it is generally satisfactorily settled in the mind of the party, before the state of the weather is taken into the account.

We have known many contests between a lowering atmosphere and a new coat, or a fashionable shawl, and have frequently seen a pretty ribbon, or a bunch of feathers prevail over a rainy day.

On the other hand an old hat, or other article of dress, that has seen some service, or is not altogether the thing, will obstinately resist the loveliest attractions of a May morning.

Those sinners, the tailors and milliners, are often accessories to empty pews. It is dreadfully vexatious to the mind, that has been pleasing itself all the week, with the idea of making a display on the next Sabbath, to be obliged to endure the pangs of disappointment. On Saturday how often have we heard, and you too, reader, a pretty little Miss, with pouting lips, exclaim, "There, now, I cannot go to church to-morrow."

It is too bad to be compelled to listen, under the conviction that our personal appearance is somewhat antiquated, and perhaps during the prayer to turn around accidentally and observe the Misses Vanhorns are in the next seat and are looking so satisfied under their leghorns. Is it wonderful that the

resolution is immediately formed—"*I will not go to church again till I get a new hat?*"

But besides the weather and dress, there is a variety of other excuses resorted to by delinquents.

We will mention a few, "feel indisposed"—"overslept myself"—"church crowded"—"a little feverish"—"lazy"—"expect company to dinner"—"got a backache"—"a slight cold"—"hurt my foot"—"not shaved in time"—"new boots"—"don't like extempore preaching"—"don't like a written sermon"—"dislike the preacher"—"don't like an organ"—"bad singing"—and "cannot keep awake in church." These embrace the most prominent excuses, but others might be mentioned.

We scarcely hear of them when an excursion of pleasure, a visit to different places of amusements, is proposed.

In such cases all bodily infirmities disappear as if by magic, the eye brightens and the cheek glows with anticipated happiness, every little obstacle to enjoyment is promptly removed. An evidence that the objections stated in relation to their attendance on the worship of God, are in reality unfounded, or may be easily obviated.

An old adage says, "*Where there is a will, there is a way,*" and when a disposition exists in the mind to attend to the duties of religion, it will not be prevented by trifles. It is plain, therefore, that these excuses are occasioned by a criminal indifference to the exercise of the sanctuary. The more they are indulged in, the more habitual they become, until at last the mind becomes perfectly insensible to religious obligations, which almost induces people to

believe they are justifiable in neglecting the house of worship.—*Rev. I. N. Walter, Gospel Herald, May 15, 1845.*

An Address

We should encourage young preachers and exhorters, and endeavor to bring out the gifts that are in the church to profit. *"The harvest is great and the laborers are few."* But suffer me here to give a few hints to young teachers:

First. Study the Scriptures prayerfully, and be sure to have the Holy Spirit of God in your own hearts.

Second. Humbly seek for your proper sphere, and keep in it; do not intrude your preaching upon popular assemblies, or those of high rank; never take what is called a big text, in order to show yourself to be a great preacher; preach what you know, and live up to what you preach.

The preachers may be covetous and desire more money than they really need; but, instead of this, it is often the case that they are obliged to leave their fields of labor, and choose rather to dig than beg. I have no opinion of making preachers rich, but the *"Lord has ordained that they which preach the gospel should live of the gospel."* It is just as unreasonable to engage a man to spend his time laboring in the gospel ministry for us and not give him a reasonable compensation, as it is to employ a man to work on our farm and withhold his hire. How often have preachers visited churches at their

request and spent days and weeks, traveled scores of miles and faithfully preached the word to them without receiving as much earthly compensation as would have borne their expenses home; and the cry was still incessant, "Come! come again!" The love of souls has led them to stay at home and provide for those of their own household; the churches have been left without a regular ministry. In such places the church seldom exists long before the *"candlestick is removed out of its place."* But the time has been when there was some apology for such a state of things. For when we took our stand on the Bible, and rejected all human creeds, it was a time of excitement, and some enthusiasm; and some of our preachers and exhorters declaimed against salary preaching, in a manner calculated to lead the people to think it wrong to give a preacher anything. They concluded if God had called a man to preach, He would not let him suffer. And some worldly minded, little-souled professors, thought it was a first-rate idea to get clear of Presbyterianism; but this age of ignorance is fast passing by, and the people are beginning to learn that God works by means, and requires His children to do their duty. "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there will not be room enough to receive it." Mal. 3:10.—*Rev. Levi Purviance, Gospel Herald, November 15, 1845.*

A Dissertation on Preaching

There is some preaching which is less offensive, yet of little profit. It has a form of godliness, and it may be dressed in fine spun style, but if it imparts no life, it is speculative, and lacks the ministration of the Spirit. Whereas, the pure testimony, the simple gospel, when preached (as Peter expressed it) with the Holy Ghost sent down from heaven, is the power of God unto salvation to the believer, "it is the joy and rejoicing of his heart;" "more to be desired than gold, yea, than much fine gold; sweeter than honey and the honeycomb."—*Rev. David Purviance, Gospel Herald, January 15, 1846.*

Faith and Works—The Sun

First. Faith is the bough on which all the Christian graces grow. But faith itself must be deeply rooted in love.

Second. Hope is the morning star, which ever invites us onward; encouraging us with the great recompense of reward.

Third. Charity is the principle which assimilates us most to God. And though the devils have faith, and the hypocrites hope; yet love—love unadulterated, ever has, and ever will, exist alone with the good.

Fourth. Obedience ever was, and ever will be, the test of our fidelity to good. Our divine Lord seeks a peculiar people, zealous of good works. Nothing

can be a substitute for personal righteousness—if we lack that, all is lost.

Fifth. But grace saves! We are saved by grace, through faith, and this (Salvation) is not of ourselves, it is the gift of God, not of works, lest we should boast.

Sixth. We are saved by faith; by hope; by Christ; His blood; His name; baptism; preachers; by the gospel, etc. Still all these are but means. We are saved by grace! Unbought, unsold. Grace bestowed before the world was. FREE grace. All is of grace. All of God. *—Rev. N. Summerbell, D. D., Christian Palladium, August 28, 1847.*

Remember the Earth is the Lord's

I do not know but what the cares of this world, and the deceitfulness of riches have made many professed Christians forget that the "earth is the Lord's and the fulness thereof." Surely we ought to give the Lord some rent or interest for the property he has blessed us with. What we give our ministers for laboring for our personal good, is but a reward for service received personally. Now this is not giving to the Lord. Let my good brethren take some of that portion which they are preparing for their children, and give $25 or $50 for the Lord's truth in the West, and set their children to earning that sum to refund it. In the end the children will be better off, God better honored, and sinners benefited.—*Rev. Mark Fernald, Christian Palladium, December 4, 1847.*

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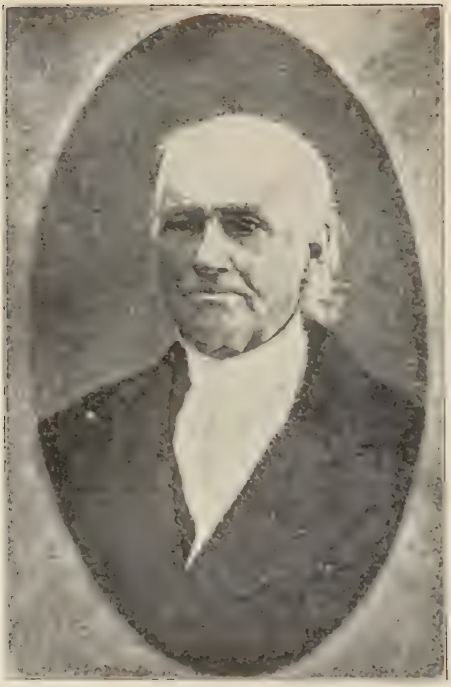
Profane Swearing

It is probably true of our whole race, that we, like ancient Israel, have "sold ourselves for naught," but in no sinful character does this truth stand out so conspicuously as in that of the profane swearer. Almost every crime which men commit presents to the mind of the perpetrator some motive, or semblance of motive, to move him to action. And the man, like the unwary fish, "sees the bait, but not the hook." But it would seem that the devil will get profane swearers cheaper than any other portion of his prey. They are caught with just NOTHING. For they, ever and anon, "bite at the naked hook." What practice can be more foolish and despicable, not to say sinful, than this trifling with the name of our Maker or Redeemer? And yet how prevalent the foolish custom! —*Rev. John Ross, Christian Palladium, July 1, 1848.*

Scripture Investigation

The Bible is in many respects an extraordinary book. It is with propriety called "THE BOOK." Its friends claim for it that it is of divine origin. It claims for itself that the holy men who wrote it were moved by the Holy Ghost. It is a succinct history of time, sufficient from the first day that dawned upon the world, to its final close, and the introduction of eternal things. It is the scoffer's jest, the sinner's dread, and the good man's hope, in the future scenes which it brings to light. He who is acquainted with its truths has a fund of



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knowledge of intellectual wealth of more value than the fine gold. He who can appropriate its promises has more wealth in possession than he who could control the whole world. That we may possess ourselves of the knowledge it imparts we must study its pages, comparing spiritual things with spiritual. It is a question admitting of serious doubt, whether all the philosophical disquisitions of the age, or time, have added anything to the plain, common-sense understanding of the Scriptures.—*Rev. Jasper Hazen, Christian Palladium, May 12, 1849.*

Christianity

The obligations which the world is under to Christianity never can be fully known, and are far from being duly realized. As the riches of Christ are unsearchable, so the advantages derived from the gospel are incalculable. The poor and the weak are peculiarly benefited by the protection and assistance it affords them.

Its foundation is laid deep—at the bottom of the heart. While other systems only regard the outward forms and acts of life, this regards the motive—the inward thought. While other systems seek to sweeten the streams, this changes the fountain, and purifies all the streams at once.

Who can compare the advantages secured and the privileges enjoyed in Christian lands, and fail to thank God that he is so highly favored in his lot? Who would not dwell in a Christian country? Who would not be a Christian?

* * * * * * *

Christianity is one and the same thing the world over. The being and perfections of Jehovah, is a sentiment at the basis, the root of all religion. Faith in the Son of God, the brightness of the Father's glory, and the express image of His person, is acknowledged by all who pretend to the name of Christian. The rewards of virtue and vice are admitted by all Christians.

The general course of life we are to pursue, as well-pleasing to God, and enjoined upon us by His word, is too plainly marked to admit of any doubt or uncertainty in the mind. Indeed, there is so uniform an agreement in this matter, that men are prepared to judge of the character of a man by the fruit he bears, throughout the wide earth.

* * * * * * *

Were less attention paid to the mint and rue and anise and cummin, and more to judgment and mercy and the love of God, it would be favorable to the cause of Christianity, and better for those who are designed to be benefited by its holy principles.—*Rev. Jasper Hazen, Christian Palladium, August 4, 1849.*

Sect

This is a Latin word of the same signification as the Greek word *Heresis.* The latter word is used by the Apostle Peter (2 Epis. II: 1-10), in speaking of false teachers who should arise, "who shall bring in damnable heresies (or sects) even denying the Lord that bought them and bring upon themselves swift destruction." He adds that these, be-

ing great lovers of themselves, are not afraid to introduce new sects. Here we arrive at the primary meaning of the word *sect*. By the other associations of religionists, the early Christians were regarded as a sect; and they even regarded themselves as such in view of Judaism and heathenism. But the apostles most pointedly condemn any movement calculated to form sects among themselves. This could not be without a departure in some sense from the true spirit of Christianity; and hence any appearance of such a movement, met with a stern rebuke.

In the Greek word answering to sect, we arrive at the meaning of heresy, which was separation or sectarian division. It was an insubordinate or refractory movement for division. Heresy did not consist in honest belief, but in a rigid, uncharitable demeanor, calculated to produce sectarian division. Then every rigid, uncharitable, sectarian, is, according to the original meaning of the term, a heretic. If any man wishes to dogmatize over the faith of others, as good and pious as himself, making his own judgment the standard of belief for others, he is a heretic. The people called Christians are not to be regarded as a sect. They claim to hold Christian union with all God's children. All whom God owns as His children, they claim to fellowship as their brethren.—*Rev. David Millard, Christian Palladium, October 13, 1849.*

The Bible Is Our Rule

Preach the word. Preach Christ in the language God has authorized; in the record He has given of His

Son. That will stand. Preach the future in the language God has given of it in His word. That will stand. Explain Scripture with Scripture. Hold up your rule, the blessed Bible. That has God for its author—we bow to that. Here is our strength; and it is being strong in the Lord, and in the power of His might.

Illustrate the Truth of God by a holy life. Live as the Word of God teaches. Let all who behold us witness a living exhibition of the gentleness of Christ. Live a living illustration of the love of God to men, by the benevolence portrayed in all the acts of life. We shall thus evidence the sincerity of our profession, and glorify God.

The blessed Bible. This is our rule. It is good enough for us. Let us abide by this article of our faith, this sentiment of the Christians.—*Rev. Jasper Hazen, Christian Palladium, January 11, 1850.*

Things I Have Never Seen

1. I have never seen a preacher too punctual to his appointments.

2. I have never seen members too punctual to attend meeting.

3. I have never seen a congregation of professors of the Christian religion pray too much.

4. I have never seen a husband love his wife too much. (I would ride fifty miles to see such a sight)!

5. I never saw a man that would get drunk be a good Christian.

6. I have never seen a preacher engaged in specu-

lation to any amount without losing the spirit of preaching to some degree.—*Rev. O. Gordy, Gospel Herald, March 1, 1850.*

Order of Repentance and Faith

Many commit a great mistake in gospel order, by a wrong and arbitrary arrangement. Thus, they place Faith, first; Repentance, second; Baptism, third, etc. This is wrong. We are to "repent" and believe. The apostles taught repentance toward God, and faith in our Lord Jesus Christ. John began to preach, saying, "repent." Jesus began to preach, saying, "repent." "God commands all men everywhere to repent"—but "all have not faith." How, then, can they repent? All know that they have sinned and are convinced that there is a God—but this is not faith; still it is a sufficient foundation for repentance. We could repent and believe—repent and be converted—repent and be baptized repent and return to God. In short, repent and do every duty. No man will exercise genuine gospel faith, until he first repents. Repentance is the great doctrine to preach to a sinful world. After repentance, faith, prayer, the Holy Ghost, conversion, baptism, and all may come in, and the true believer will generally have the order right.—*Rev. N. Summerbell, D. D., Gospel Herald, June 1, 1850.*

Our Cause

I am now fully satisfied that as a denomination there is more union in feeling, in sentiment and

practice among us than any denomination with which I am acquainted. Our cause is one; our aims are one; our principles one; our feelings one; our interest one. In truth it may be said, ours is a union church. Christ is our HEAD—CHRISTIANS our NAME, and the BIBLE our GUIDE.—*Rev. W. B. Wellons, D. D., Christian Palladium, November 30, 1850.*

The Bible Class—Count one

Said a pious individual, "I would attend the Bible class whether I could study my lesson or not, for at least I could count one." So ought all to feel; for, at the worst, nothing can be lost by attending the Bible class.

1. The study of the Bible is important. It is the Word of God—His voice to man. In it we learn our Father's will. It is the directory to our faith, the chart of our life. It is to teach us what is truth, and to guide us over the quicksands of life. We should study it as the mariner studies his chart when at sea. It tells of heaven and breathes its spirit; it tells of hell and warns us to escape it. "*Search the Scriptures,*" they testify of Christ.

2. Conversation on Scriptural topics, especially when conducted in the Scriptural light, are always conducive of good. They are profitable both to be enjoyed and to be heard. It is profitable, then, to listen to the exercises of the Bible class, even if one is not prepared to take part in it. How much better would it be for many church-members and

other adults, if the hour of Sabbath school and Bible class was not spent in casual remarks about the weather, or in conversation on the business and topics of the week! Many Christians have no idea of what is lost in this manner.

3. One's presence "counts one." It shows to the world one interested in the study of the Bible, though worldly cares press hard. It is one giving countenance to the Sabbath-school and Bible class. It is one manifesting an interest to learn of God, and heaven, and eternal things. If for nothing else, the Bible class should be attended because you count one.

But every one can give the lesson some study, if he tries. If you cannot study it so much as you would like, do not be ashamed to go and learn of those who have studied. Go to the Bible class and count one.—*Rev. J. B. Weston, D. D., Herald of Gospel Liberty, May 29, 1851.*

Newness of Life

The change in a sinner's state before God, through faith in Christ, involves a change in his character before men. Being renewed in the inner man, he walks in newness of life. His new views, his new desires and aims, affect the exhibitions of his temper towards those around him. They affect his conduct, sometimes in a marked degree, so that observers take knowledge of such, and no longer doubt the reality of the change. "*Old things have passed away, and all things become new.*" The

Scriptures are no longer a sealed book, they are read with avidity; discoveries are made in them never previously dreamed of. They are found more precious than gold. They reveal an inheritance that can never fade, and the way to attain to it. Prayer, after their conversion, is a most welcome duty and highly prized privilege.—*Rev. Jasper Hazen, Christian Palladium, June 21, 1851.*

Christian Suffering

The human constitution is such that very many of the seeming ills of life are conducive to the higher blessings. Thus, individual suffering is only the great crucible through which the soul that passes successfully, comes out purified and ennobled.

The man who has never breasted the waves of adversity—who knows not the drink of the cup of sorrow, is but feebly prepared to sympathize with the sufferings of the world, or to engage with energy in the great struggles of life.

All are not benefited by suffering. The alloy, as well as the pure ore, goes into the crucible. The office of the melting-pot is to separate the dross from the pure metal, that the valuable may be saved, and that which is not, rejected—and hence, where evil in the individual predominates over the good, it may be to an extent that precludes his being perfected. There are degrees of virtue.

There may be two causes, both of which are good, and yet one of these be better than the other—and so, though there be many good causes in the world,

the cause of Christianity is the best of all, as it is the sum of all that is good, here upon the earth.—*B. F. Summerbell, Gospel Herald, July 15, 1851.*

Life's Golden Grains

Our years are bearing us onward with the swiftness of the mountain torrent to a long eternity. Great is the work which we are all called upon to perform during the hours of our mortality. Life may be divided into little golden grains of which each moment is one. The riches of the miner who returns from the El Dorado of the West with his coffers filled with gold have accumulated by his gathering up the little golden grains, and preserving them with the greatest economy. The more durable riches of righteousness and true holiness, can only be accumulated by improving with great economy the golden grains of life. Improve each hour. Do something for God's glory and the good of man, and study your own improvement each moment, and all is well.—*Rev. Charles Bryant, Herald of Gospel Liberty, July 31, 1851.*

The Two Ways

Our Savior in His inimitable and instructive sermon on the mount, speaks of two ways exactly opposite in character and final termination. The one is strait, entered by a narrow gate, found by but *few,* and it leadeth unto life. The other broad, the

entrance wide, and leadeth to destruction, into which *many* go.

In these two ways, and from free choice, are found the entire world of accountable beings. One class is seeking for glory, honor and immortality, which shall (through grace) secure to them eternal life. The other is seeking for the honors, pleasures and riches of the world, and are "treasuring up unto themselves wrath against the day of wrath," that will ultimately drown them in destruction and perdition. This is truly a solemn and momentous truth. Men may wrest this, as they do the other Scriptures, but Christ's meaning is clear and unmistakable and caviling will never alter it.

Reader, in which of these two ways are you found? Stop and ponder well this question. It is fraught with an eternal weight of interest. Rest not, I beseech you, until in the light of God's truth you settle it. You are passing on to your journey's end. And O, where will it be? Think, O think, where will you spend eternity? What of all your gain, if heaven is lost? Neglect what else you may, in this matter you have no time to lose. —*Rev. Seth Hinkley, Herald of Gospel Liberty, August 21, 1851.*

A Prepared Ministry

You would not have a mechanic work upon your building without evidences that he was duly prepared, and skillful. You need a ministry prepared in the age, for the work and the wants of the age, to labor in God's husbandry, on God's building.

May God prepare us, head, heart, and hand, to every good work.—*Rev. Oliver Barr, Herald of Gospel Liberty, February 26, 1852.*

Is It Duty to Love Christians?

The life principle of all religion is that divine love and goodness which arises from a pure faith in God and in Jesus the Savior, if we have formed a proper estimate of the things of God. Whoever seeks to promote peace, unity and love among Christians, seeks to promote godliness and the will of God. Whoever seeks to promote discord, division and enmity among Christians, seeks to promote the weakness of the church, the desolation of Zion, and a leprosy upon the body of Christ. *-Rev. A. G. Comings, Christian Palladium, May 8, 1852.*

Milk Diet

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there are among you envying and strife and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?—*I Corinthians 3:1-4.*

The same state of things that Paul describes in these verses, exists at the present day. Envying and strife and divisions are still prevalent among multitudes who nominally are Christians. The Corinthian sectaries boasted themselves, some in Paul and

others in Apollos. Modern sectaries display the same spirit when they boast, one, *I am of Calvin,* another, *I am of Wesley;* a third, *I am of Luther;* a fourth, *I am a Baptist,* and I, *a Unitarian,* and I, *a Universalist.* Whenever men make their denominational connections a matter of boasting, or pride themselves in their minister, or perpetuate divisions in the Lord's family, they would do well to pause and consider the grave question of the apostle, "Are ye not carnal and walk as men?"

It is unhappily the case that many believers have not been nourished sufficiently upon the simple nutriment which the gospel provides for the babe in Christ. "As newborn babes"—says Peter—"desire the sincere milk of the word, that ye may grow thereby." A young convert requires careful nursing in the first principles of Christ, that he may become humble, self-denying, prayerful, watchful and loving. He needs, first of all, the simple facts and the pervading spirit of the gospel brought to his affections, that they may entwine themselves around the living Christ. This gospel in simplicity is what the apostle calls milk. All the babes in Christ should have this milk diet. But, unfortunately, they don't all get it. There are so many "dry nurses" in the church —*preachers of speculative theology rather than of Christ's gospel,* that many of the "babes," as soon as they are born, are put immediately upon the strong meat of theology and dogma. Soon as the converts are made, many commence to indoctrinate them into the "mysteries" of the sect. Some fall to teaching them the "Trinity;" others—not less mischievous—ply them with doctrines antagonistic to the Trinity;

the effect in either case is to draw away the attention from Christ. And thus they cease to grow, they remain babes a long while—some always. The evidence that they are babes, even though they have been "professors" for many years, is to be found in their spiritual tendencies—their babyish controversies and squabbles about theological rattle-boxes and paper dolls.

Oh! ye that feed the flock, I pray you feed the lambs with "milk." When a "babe" is born into the family of Christ, do not feed it first of all with dogma—not of any kind. Don't teach it first the creed, or the catechism; nor occupy its attention with Trinitarian, or Calvinistic, or Baptismal controversies;—not even with Abolitionism. Because the natural effect of all this high feeding is to derange the weak digestion of the babe. Babes are "not able to bear" meat; it sours their stomachs. And so, "babes" in Christ, who have been fed upon the meat of dogmatic and metaphysical theology instead of the "sincere milk of the word," usually possess very sour stomachs, evinced, now as of old, by the disposition to say "I am of Paul; and I of Apollos."

If the state of things in the Corinthian church made it necessary that the members should be fed with milk, does not the similar condition of multitudes at the present day call loudly for a milk diet? Away with your heavy, indigestible "pound-cake;" and let us have more "milk-men!"

Surely we need a dispensation of the gospel, in which Greekish dialects and Romish polity shall have place (if they have place at all), far in the distance; while in the foreground the undivided,

living Christ is presented as the vivifier of the spiritual affections. Certain virtues of a humble sort, but greatly valued in the primitive church, are almost forgotten in the heats of party controversy; such are meekness, patience, long-suffering, brotherly-kindness, self-denial, charity. Would it not be well for the ministry to abstain for a while from dogmatic preaching—from the inculcation of sectarian tenets; and bend their united energies to the work of instructing the young,—the poor,—the simple,—the weak believer, in the principles of moral and spiritual life? "Milk," "milk;" my brethren, more "milk!" Some, we have, no doubt; but there is so much disturbed electricity—so many thunder-storms in the theological heavens, that the "milk" is sometimes soured.—*Rev. Austin Craig, D. D., Herald of Gospel Liberty, July 8, 1852.*

The Bible

The Bible! Precious volume! What shall my heart dictate; what shall my soul utter concerning the Book of books! Too much cannot be said in praise of the Bible. We cannot lay it too near our hearts; we cannot entwine our affections too closely around it.

It comes to us with the knowledge of God; it satisfactorily accounts for human existence; it dispels the dark clouds that shadow, and dissipates the doubts that agitate the soul. It proclaims that man is the offspring of the creation of God, and presents the Infinite as the Father of the human

family—as caring for all his creatures—as desiring their happiness, and as providing all things richly for their enjoyment. It speaks to us of Jesus—of a resurrection—of immortal life, and of a heaven-home in prepared mansions, through Him that died for us.

It comes to us with the love of God. Its messages are of love: by the prophets, by angels, by His own Son. Yes! God so loved the world that he gave His only begotten Son. Herein is love, not that we loved God, but that he loved us and gave His Son for us. Existence—life itself, the heavens stretched out o'er us, the sunshine and the clouds, the elements and seasons, the moments and the raindrops, as well as oceans and length of days, speak of God's goodness; but it is the gift of His Son that most proclaims, and establishes that God is Love. —*Rev. B. F. Summerbell, Christian Palladium, May 28, 1853.*

Education and Religion

Education should never be divorced from pure religion. United they become the voice of heavenly wisdom, which "utters her voice" loudly in our streets and plants the standard of Biblical Christianity "in the openings of the gates," as the rallying point of safety for the youth of our country.—*Rev. D. P. Pike, Herald of Gospel Liberty, May 3, 1855.*

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Injured Influence

There is no computation that can fully set forth the value of one's influence. It is always at work, and deathless in its advances. Once begun, it never stops or returns. It is always onward and as lasting as eternity. Few, it is to be feared, stop to consider its tremendous power. But as tremendous as are its results, very small things act upon it to injure and destroy its power for good.

A dishonest act, an improper word and an unguarded phrase has ruined the power of thousands in their influence for good in the community where they reside. Many able ministers have, by one word or look or a simple act, destroyed their power for truth and righteousness. Christians should be on their guard at all times, but never should they be more guarded upon any one subject than that of influence.—*Rev. D. P. Pike, in Herald of Gospel Liberty, August 23, 1855.*

Unworthy Church Members

Nothing is more deprecated by the Great Head of the Church than the retaining of persons in church fellowship whose conduct is objectionable in the eyes of men and of God.

It is very pleasant and encouraging to receive members, but few churches are strict and willing to enforce discipline among their members after the New Testament direction. For this neglect we have weak and sickly churches; weak and sickly in their influence. Some churches wink at members

who are known to be dishonest; members that are often disguised with liquor; members that never attend the ordinances of the church; members that attend other meetings, lending their influence, because of some selfish interest, to build and sustain other denominations, and members whose veracity is often questioned. Such laxity is injurious. Christ cannot be present to sustain those churches that neglect the duty of discipline. There are members who often feel unworthy and think they should leave the church because of their feeling of unworthiness. Generally such persons are not correct in their feelings, and are not the persons to leave the church. The truly unworthy do not often think of leaving, but seek to cover their sins and retain their position in the church.

Every means should be taken consistent with right, to reclaim and restore the unworthy or backsliders, but no leniency should be indulged because of the offender's position. No matter if a rich member does wrong, he must not be excused any more than the poor offender. Discipline should be impartially administered. Churches and ministers should awake to this subject in good earnest. There should be an immediate reform in respect to this great duty among many of the New England churches.—*Rev. D. P. Pike, Herald of Gospel Liberty, September 6, 1855.*

The Great Business of Life

There are thousands of professed Christians at the present day, who have utterly mistaken the great object and business of life. In all their plans and

schemes and actions, they make their worldly advantage the first great object, and their religious duties and privileges secondary to it. This is reversing the order which Christ himself has given for our guidance, and is an unmistakable evidence of the covetousness which is idolatry in the sight of God. *"Seek ye first the kingdom of God and His righteousness"*—is the command given to all men, but thousands who profess the name of Christ seek His kingdom and His righteousness last. They toil hard. They are active, industrious and enterprising in their habits and calling—but it is all for the world and themselves; not for Christ and His cause. They are diligent in business, selfish in spirit, serving Mammon—but not "diligent in business, fervent in spirit, serving the Lord." They do with their might what their hands find to do—but they seldom, or never, find the right thing to do. They lay admirable plans, and start new enterprises to promote their worldly interests—but they never contrive a scheme, or start an enterprise, for the glory of God. In all that they do, they are governed by the interests and considerations of a worldly character, with little or no regard to their spiritual advantage or improvement. They look constantly at the things which are seen and temporal, and not at the things which are unseen and eternal.

Such professed Christians must be an abomination in the sight of God. Their conduct almost constantly belies their professions. They have solemnly declared, before God and men, that they had renounced the world and all its vanities, the devil and all his works—and yet, they are governed in

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all things chiefly by the prince and spirit of the world, which they profess to have renounced. They have solemnly covenanted with God to obey and serve Him, but they obey and serve Him not. They have solemnly sworn allegiance to Christ who hath bought them with His blood, but they deny Him before men, and oftentimes put Him to open shame.

The great business of life here is, not to serve Mammon, nor to try to serve God and Mammon. It is not to toil and drudge and sweat to pile up a heap of glittering dust—to add house to house and field to field—or to gain honor, fame or power among men. The great business of life is, to promote the glory of God and the welfare of man—to lay up treasures in heaven—to do justly and love mercy, and to "labor not for the meat which perisheth, but for that which endureth unto everlasting life."

The great error and guilt of many professed friends of Christ is that they make that secondary which God has made their first duty. They reverse the moral order of things which God has established, and attend first and chiefly to their secular affairs and interests, even though it be at the sacrifice or neglect of their higher interests in the world to come. Business first, and religion afterwards, seems to be the maxim which governs them; whereas, it should be, religion first and business afterwards.

It is right to be active, enterprising, and diligent in business. It is right to labor for a home and competence for ourselves and families. But it is not right to make this the great object and business of life, to which every other interest and duty

must yield. The man who has so much business that he cannot attend to his religious duties, has too much, and is in danger of losing his soul. The man who prosecutes his secular business because he loves to make money rather than to serve God, may succeed in laying up treasures on earth, but he will have no "title clear to mansions in the skies."

To all, therefore, we say—be diligent, active, sober, vigilant in your calling,—"Provide things honest in the sight of all men," for yourselves and families.—But remember that the first great business of this life is, to "fear God and keep His commandments; for this is the whole duty of man."—*Rev. James Williamson, in Gospel Herald, September 8, 1855.*

Ministerial Apologies

Thinking men cannot but be disgusted when listening to the introduction of a sermon consisting of useless and unnecessary apologies. It is most sickening to hear a minister of Jesus Christ, when about to address his fellowmen upon the great subject of religion, say that he "is unprepared," "did not think of speaking until entering the pulpit, and shall speak but a few minutes from the following text." This apology is useless and it is often partially false. The text may have been preached from a dozen times. The idea of being unprepared is wholly beneath the dignity of a minister of Christ. If he has nothing to say, then he should not attempt to preach; and if he has something to communicate, then he should say it, and when it is said, stop. It

is most becoming to let others judge of our productions, and they can make all the necessary allowances.

The force of many sermons is entirely lost by foolish and unnecessary apologies, especially when the preface promised a short sermon, but the sequel was a sermon over sixty minutes. If ministers could but feel how their apologies are generally regarded they would be ashamed and never make another.—*Rev. D. P. Pike, in Herald of Gospel Liberty, October 4, 1855.*

Wages of Sin

We think a good man has no more reason to dread death, than the Israelites had the passage of Jordan to possess Canaan. He should regard it as a part of the economy of a merciful God, and as necessary to the end which he contemplates. He should no more regret that state, than the agriculturist does the ripeness of his crops; true, his fields look very differently from what they did when "every plant was gay and green;" and a dolt might deplore the change, but the wise husbandman sees in it his crowning interest.

In what does death consist? Not alone in the last throes and agonies of dissolution; but in its certainty, in all that produces it—its harbingers and attendants. In this sense the king of the Amalekites (I Sam. 15:32), could say that the "*bitterness* (the worst part) *of death is past,*" before his execution commenced. This view is sus-

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tained by reference to the following passages: God said to Abimelech, "*thou art but a dead man,*" etc. Not that the king of Gerar was already, or entirely, dead; but the evil into which he had fallen, rendered death certain. "*Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he take away from me this death also.*" (Ex. 10:17.) Not that the plague of the locusts had already produced the actual death of the proud Egyptian monarch; but he saw in it the certainty of his death. "*And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.*" Dead in that their death seemed certain, without a merciful interposition. Of the same character, manifestly, are those texts in the New Testament: "*The wages of sin is death;*" etc. What death? The death of the soul—the "second death." Not that it is really executed at any time during our mortal life; but (without forgiveness) it is rendered certain. And not only rendered certain; but its influences upon the soul, are, even now, in fearful harmony with the experiences of the final execution of the sentence. "*Dying thou shalt die,*" most emphatically expresses the dreadful influence of unforgiven transgression upon the soul from the conception of lust,—the bringing forth of sin, (Jas. 1:15), and the concluding act of this grand drama according to Rev. 21:8.—*Rev. I. C. Goff, D. D., in Christian Palladium, October 27, 1855.*

The Christian a Philanthropist

The gospel of Christ is a gospel of peace and love. It brings comfort to the sorrowing, restoration to the captive, and freedom to the slave. It clothes the naked, feeds the hungry, and relieves the distressed. The same spirit that Christianity breathes also characterized its Founder—and surely, the spirit that marked the life and is manifested in the teachings of the Master should also govern His disciples. Hence the Christian should be always active in works of philanthropy. He should visit the sick and administer comfort to them in their suffering. He should relieve the poor, console the bereaved and cheerfully welcome the fleeing fugitive from oppression and help him on to freedom. Like his divine Master, he should go about doing good. He should never be indifferent to sorrow, nor pass the distressed by "on the other side." In the line of true benevolence, whatever his hands find to do he should do with his might.—*Rev. D. E. Millard. Herald of Gospel Liberty, February 14, 1856.*

Light in Dark Places

The darkest place of which we have any knowledge on earth, is the unregenerate heart. The greatest light of which we have any knowledge, is the gospel of Christ. This is the light of the world's dark places. One power alone can illumine them. The Holy Spirit may silently penetrate these dark recesses by the frequented path so often trodden, and shed ray after ray of gospel light, until the dark

cavern of the soul is full of light and heaven, and the wilderness shall rejoice and blossom as the rose.—*Rev. B. F. Carter, Herald of Gospel Liberty, April 10, 1856.*

Unseen but Yet Enjoyed

The Christian has an unseen Savior, who is the object and source of his soul's richest enjoyment. A living presence—Christ in us the hope of glory; but yet invisible.

The mind of man lingers, and is lost at seasons in silent communings with distant friends, whom the eye sees not, and ear hears not; and yet the spirit may find greater delight in this, than it does in communion with the visible.

So of Christ. We love Him for His labors and sacrifices for us. We delight in Him for the present peace which He bestows upon us, and for the hope with which He gilds the future. We love Him for His spirit and life in us. We delight in Him for what He has wrought out for us.

He is the present joy and future hope of the Christian. Christ is all in all to him. He is his living and his dying song. His eyes, opened to behold the celestial day of heaven, shall see Him as He is, and find everlasting joy in His presence.—*Rev. Charles Bryant, Herald of Gospel Liberty, September 18, 1856.*

The Christian Church

The Christian Church was organized eighteen hundred years ago by a Teacher sent from God.

Weak and feeble apparently, in its elementary state, many expected to live to note its extinction. But their hopes were not realized. They passed away, but it remained. It witnessed the downfall of the various nations, religions, philosophies and systems, which were existing in their vigor at its birth; and since their overthrow it has witnessed the rise and fall of empires, the birth and annihilation of nations, the overthrow of newer systems, and the downfall of later religions; and still it exists. Exists, and shall exist when all the present empires, kingdoms, philosophies and systems shall have decayed and been forgotten; it will exist. Sects may disturb its peace for a time; but sects must pass away. Creeds may mar its beauty for a time; but creeds wax old and perish. Human laws and disciplines may lead the weak to serve other masters, or to worship other gods; but human systems will perish.

Yet the church exists; exists by the fiat of Him who said, "*The gates of hell shall not prevail against it,*" preserved by Him through the immortality conferred upon her, in the grace of a heavenly character, and not by the wisdom of men. She was not founded in man's wisdom, nor will she be preserved by man's wisdom. Neither was she founded to subserve the designs and desires of man, but for the humbling of his pride and his reconciliation to God. No wonder then that man does not find her heavenly laws adequate to his desires, when her design and his aim are so different! He may turn a fraction of her onward rolling flood from its high destination, but still her course will be onward to

accomplish the great design of Him whose love gave her birth.—*Rev. N. Summerbell, D. D., Gospel Herald, May 28, 1857.*

The Prayer-Meeting

Christians, how is it with the prayer-meeting among the people with whom you associate? Do you attend regularly? Is your voice heard in prayer, and your example noted as being commendable? If so, it is well! If not, what reason can you assign for your neglect?

What a volume of excuses might be written pertaining to this matter! Excuses which would make a truant schoolboy blush, if he was obliged to render them for absence from school. One man is absent because he does not know when or where the meeting is held; and yet the regular appointment has been given each Sabbath for years. Attentive hearer, indeed! But another attended once and the meeting was dull. True; but whose fault was it? A third is too tired when night comes; but he can go to the lodge, caucus, lyceum, or show. What a reasonable excuse!

Is such conduct right? Who is responsible before God and the community for the prayer-meeting? Certainly it is not expected that the minister will sustain such a meeting. You cannot expect the unconverted to sustain it. Indeed, it is appointed for the especial improvement of the brethren, in their social capacity; and on them rests the sole responsibility. The Christian who may be at the

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prayer-meeting and is not, ought to feel that he is a truant; hunted and reproved as a delinquent by every man whom he meets.

Reader, are you negligent in this matter? May the Holy Spirit call you to duty, till the voice of your confession be heard at these gatherings.—*Rev. B. F. Carter, Herald of Gospel Liberty, June 18, 1857.*

God—Nothing

The name of God means power, and we may read, Power said, "Let there be light, and there was light." The infidel denies that God, or power, created all things, but admits that nothing produced all things. Thus the unbeliever is driven to the absurdity that his nothing is greater than all worlds—is as powerful as power itself. The infidel, therefore, is more credulous than the Christian, ascribing his own, and all other existences, to nothing; and as the producer is at least equal to what it produces, he is at least nothing, and by his own probabilities, is in a fair way to make himself less than nothing. —*Rev. O. J. Wait, Herald of Gospel Liberty, August 6, 1857.*

The Plague Spot

It is said that when the terrible plague was raging in London, sweeping off hundreds daily, that the awful disease made its first appearance in a dark spot on the skin. This was called the plague spot, and it was the seal of death. Thus, there is

the plague spot of sin. When you see a young man early in the morning or late in the evening, slipping into the back door of a hotel, or a baker's shop where there is a secret bar, it is the development of the plague spot of intemperance: it evinces the existence of this frightful disease. When a professor of religion shows a hankering for the ballroom it reveals the terrible plague spot of sin, and is the seal of spiritual death. When a Christian neglects the prayer-meeting and spends his evenings in idle company, it shows a great departure from God. It is one of the plague spots of sin, and reveals the fact that he is on the road to death. When a member of the church neglects the house of God, and spends the Sabbath in reading political papers, or in visiting his neighbors, it shows the existence of spiritual disease.—*Rev. James Maple, D. D., Gospel Herald, September 24, 1857.*

Death

It must be a strange and solemn experience, when we find ourselves beyond the reach of human aid. Our friends stand around us, ready to obey any wish of ours; ready, if it were possible, to fly to the uttermost parts of the earth for our relief; but no relief can come to us. We must sink, while hundreds stand ready to help us. We stretch out our hands for aid, but none can aid us. We have drifted beyond the help of human arms. We feel their sympathy, but they are as powerless as ourselves. They have accompanied us to the ship, and have kneeled down upon the shore and commended us

to God. But now, we must launch out into the mighty deep alone. Our cable is cut, our anchor that held us to earth, is taken in. Whither are we going? Here is where we shall feel the need of Christ, whose voice once came through the darkness and the storm saying, "*It is I, be not afraid.*" But what is death to the Christian? It is crossing a stream to a happy and beautiful country lying beyond it. Just putting aside a garment of clay, to wear a robe of immortality. It is forsaking an old, worn out tenement, the roof broken in, the timbers decayed, the doors unhung, and going into "a house not made with hands, eternal in the heavens."

Jesus said to His disciples, "I go to prepare a place for you." Jesus Christ has gone before us, and has passed through the shadows of the grave His footsteps are in all the valleys. He stands upon the other shore, and waits to welcome those who have trusted in Him, and conquered in His name The first hand that shall be stretched forth to meet the ascending spirit, will be that of Jesus Christ. And how cheering it will be to know that a friend, so powerful and so dear, will meet us on that mysterious shore, and welcome us with His smile. Let us then make Christ our friend.—*Rev. W. O. Cushing, Christian Palladium, May 8, 1858.*

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The Cross

The cross of Christ—blessed emblem of death to sin and life to holiness. The day was when the cross was only the instrument of shame. It was

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reserved for criminals of the worst grade whose crimes were such that they must be distinguished in the wretched manner and instrument of their death.

The Jews did not want Jesus stoned—that would be too respectable a form of death—hence they clamor against Him, and say "Let Him be crucified!" 'Twas done! Yes, the wretched deed was done! But Christ redeemed the cross. Paul preached the cross; he became conversant with mental crucifixion; he gloried in the cross by which the world was crucified to him and he to the world.

The cross is the boast of the Christian and the glory of the church. From it the perishing sinner receives the first ray of hope, and in it he sees the first sign of promise for him. At the foot of the cross the wanderer finds his long lost Lord; here angels wipe away his tears and bind up his gaping wounds. When men are convicted of sin and seek for aid for life and salvation we point them to the cross for help, and teach them the importance of being crucified by it. It is exceedingly interesting to contemplate the cross in connection with the day before Christ's suffering, and the subsequent Christian day. Now the cross waves in the banners of the armies of Christian nations,—under it they fight. It crowns the dome of many sanctuaries. It is wrought in jewels as a personal ornament. It is carried about the persons of many as if it was a personal safeguard, or a charm.

However much of superstition may be associated with this, it shows deep reverence for the cross, and the wide-spread power of Christian sentiment. The idea only wants to be spiritualized so that the

man shall be crucified to the world. The cross needs to be regarded as the sign of a power rather than the power itself. The onward march of Christianity will do this, by and by. We see but the shadow of good things.—*Rev. B. F. Carter, Herald of Gospel Liberty, July 15, 1858.*

The Christian Name

How pleasant is the name Christian! It is expressive of much which is of interest to us. It is worn out of respect to the great Redeemer—Christ, the Anointed—anointed to be a Prince and a Savior. The name is adopted as expressive of peculiar attachment to Christ, and of humble dependence upon Him for salvation. No other name can be equally expressive of the same idea.

Friend is a name which may express friendship with Christ and man. Disciple may intimate that one follows, learns of, and loves Christ. But Christian comprehends every idea embraced in the others, and also has this advantage—under no circumstances can its import be mistaken. The Christian, like the Lord, is anointed from above. The spirit and power of the Highest is given him, by measure, from above. He is anointed for the especial work of saving the lost world, and bringing it back to God. He is in the world, though not of it; but, in a higher sense, he is in Christ—dedicating himself, body, soul, and spirit to Him in whom he lives.

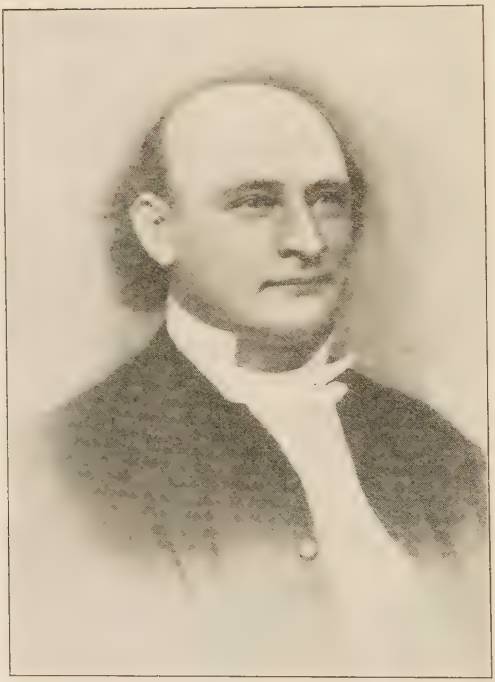
Probably many true Christians have adorned other

and sectarian names. It is a misfortune, however. They are not expressive of Christian sentiment or work. Take the name Congregational—it only expresses a democratic idea—that the majority is right, but is awfully destructive of everything which is Christian, if the majority is wrong. The name Baptist comprehends but a single idea—immersion in water. But the name Christian covers the idea of full faith in all which Christ said, did, or suffered.

Another thought—the name was divinely given as the distinctive family name of the Church. The child who discards the name which his father gave him does not show particular respect to the father in so doing. He calls in question a father's judgment. Is not the judgment of God questioned when His people forsake the name He gave them, or make another of their own adoption more prominent? Let us reflect!—*Rev. B. F. Carter, Herald of Gospel Liberty, February 17, 1859.*

Why I Love the Christian Church

Nothing seems more unseemly to me, though nothing is more common, than to support an institution simply because (without any agency or even consent on our part) our lot has been cast there. The denominations which have, or will, bless or curse Christendom, are by many thought to be in number 666. These all have their separate interests and opinions to advance and advocate, and it will be for us to consider whether the Christian



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Church has any peculiar claims upon us. If she has not, we will be acting a wise part to abandon her, as quickly as possible; for many are the advantages in this world, to be gained by adherence to the fashionable religions of the day. There, is the popularity. There, the dominant party. There, the prevailing opinions. There, the chance of preferment. There, the educational opportunities. There, the stereotyped literature. There, the entailed property; and there, the power. There, the colleges are established, the schools in operation, the congregations consolidated, the churches already built and ministers educated. There, the libraries, endowments, encouragements; and were heaven confined alone to this present life, and consisting simply in popularity, wealth, and earthly advantages, I would advise all to join the worldly churches, the fashionable party. But when we consider that this life is only the beginning of our existence —a moment compared to eternity, we esteem it better far to sacrifice to the truth now, than ill-prepared, to lose a fraction of future joy for the transitory good of time present.

I prefer the Christian Church, because she is a Biblical church. She has no stereotyped phrases by which she affirms her faith; no human creeds to set for her doctrine. Her language is the language of Canaan.

I prefer the Christian Church, because in asking only conformity to the Bible, she confuses us not with contradictory dogmas, and by requiring exact conformity to it, she brings us into the closest reconciliation with God, and prepares us for heaven

by teaching us to do God's will on earth, as it is done in heaven. Thus while others are sectarianized, and with much care cast into forms of doctrine unknown to God's word, and alienated from God, and from each other, becoming more exclusive the longer they live, cultivating those systems less and less prepared to enter into heaven, in any reasonable conformity to God's will, or conformity to each other; the Christians cultivate that system of religion which best prepares them for both. Who does not see that a new conversion from sectarianism to Bible truth, charity, and forbearance will be needed, between death and the resurrection in all these, unless we suppose heaven to be filled with sects, battling each other, conflicting creeds; people marshalled under divers leaders, and following various systems.

I prefer the Christian Church, because she puts no book into my hands but the Bible; points me to no leader but Christ; teaches me to recognize as my brethren all God's people, no matter how erring or weak in faith. How I have pitied ministers when I have seen them writhe and struggle because I have quoted opposition to their sayings, the doctrines of the Westminster Confession; Calvin, Campbell, Wesley, or some other human erring leader. Who could thus trouble the Christians? What man could be pointed out as their leader? None! absolutely none!

I prefer the Christian Church, because her principles are divine and apostolical. They are neither new, nor novel. Her faith in God is the faith taught to Adam, Noah, Abraham and Moses. (Deut.

6:4.) By Jesus and His apostles. (Mark 12:30; Luke 10:27.) That her doctrine concerning Christ, and all the principles of her systems, are those recognized by the church 1800 years ago; and because they are such as will not grow out of date in the Millennium nor obsolete in heaven. But eternal in their nature, they will last while man exists or reason and justice hold the throne of the Empire of the Universe.

I love the Christian Church, because she teaches that God is love,—that "God so loved the world that He gave His only begotten Son;" and depends upon the word of Truth for the salvation of our race. True, she speaks of the terrors of the Lord, of the thunders of Sinai, of hell fire; but as such was not the burden of the Savior's preaching, so it is not the burden of her's. She teaches that God is a spirit, that God is love, that God is our Father, that love is the fulfilling of the law, that the tree is known by its fruit.

I prefer the Christian Church, because she does not restrict the plan of salvation. I of late heard one calling himself a Christian—but surely a "counterfeit"—"proclaiming" that there is but one plan of salvation, viz., "Faith, repentance and immersion." Only to think of it! The one only plan of salvation, leaves out all!—All infants, all godly inclined heathen, all Quakers, all Pedo-Baptists, all souls converted who fail to reach the baptismal water. I love the Christian Church, because she has God's own plan—a platform broad enough to take in all who are accepted of God.

I prefer the Christian Church, because she en-

courages a growth in grace, and a knowledge of God's word -because she teaches "all prayer," and "supplications for all men." Because she cherishes a godly spirit, and holy motives, and pure desires. Because she teaches the cultivation of all Christian graces, and righteous dispositions—because that in her the soul has all its natural liberty, and the mind can put forth all its strength. No Chinese shoes are upon her feet, nor sectarian helmet upon her head. She has no "bed shorter than a man can stretch himself on it," no "covering narrower than a man can wrap himself in it."

But her platform is as broad as God's grace, and her principles as pure as the waters of the river of life, which proceed out of the throne of God and of the Lamb.

I prefer the Christian Church, because she has God for her God, and Christ for her Savior, and advancing toward heaven, or the millennial state, she need change neither her God or her creed, but all others must come to her principles.—*Rev. N. Summerbell, D. D., Gospel Herald, July 23, 1859.*

Rest

How sweet it is to rest, when we are tired and weary. We think that natural rest is a great blessing to the human family—to the working class of the community; but the idler never can enjoy its sweets. It is not in the nature of things that he should, for he is very tired all the time of resting; then, how can he enjoy the luxury of rest? How refreshed we

feel after a calm night's rest, and how invigorating seems every passing breeze; ever reminding us of the eventful morning that dawns on the night's rest of the grave. We have ever viewed the rest of the grave as an inviting spot to the weary-worn traveler of earth who has sought, and found, rest in "the Rock of Ages, cleft for me."

How beautifully the Savior invites us to come unto Him and rest: "Come unto Me, all ye that labor, and I will give you rest." We must labor through life's day in the cause of God and humanity, to the best of our ability, then the better shall we enjoy the glorious brightness of that eternal dawning of the saint's hereafter. The idle Christian can never feel this invigorating power in the morning of the resurrection; no more than he who spends his day in doing nothing, and going to his couch, like one whipped to his task, can expect to rise with new vigor, and hail the morning with joy and delight.—*Mrs. Caroline D. Ellis, Gospel Herald, August 13, 1859.*

Our True Position

Have the Christians, South, always occupied the same position that your recent controversies show that they now do? Were they not Unitarians in sentiment, at one time? Have they always believed in the divinity of Christ?

These questions were recently propounded to us, and we choose to answer them through the columns of the *Sun,* as well as privately. As far as we know, or have been able to learn, the Christians, South, have always occupied the same position that they

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now do upon this subject—certainly for the last thirty years. They never have been Unitarians or Socinians in sentiment, and the divinity of Christ has never been denied by any intelligent man among them. And yet strange to say, as far as they are known, this charge of heresy has been rung against them.

When we separated from the Methodist Episcopal Church, it was not on account of doctrine, but church government alone. The reformers were opposed to an Episcopal form of government, and to all creeds and confessions of faith, at all calculated to bind the consciences of men. The right to think for one's self on all matters pertaining to the soul's salvation was declared not only a privilege but a duty also. Having severed themselves from all men-made creeds and confessions of faith they soon learned to cease using the terms used in the creeds to express certain doctrines and to use the language of the Bible in their stead. Unscriptural names, doctrines and expressions were all discarded. The terms used in the creeds to express the doctrine of the Trinity and the name Trinity, not being found in the Bible, were all discarded; not that in discarding these unscriptural terms they intended to deny their faith in God the Father, in His only begotten Son, our Savior, and the Holy Ghost which came forth from the Father and the Son to sanctify and cleanse us from all sin and unrighteousness; nor that they intended to become Unitarians, for Unity and Trinity and Unitarian and Trinitarian are alike unscriptural names. They did not intend to run from the use of one set of unscriptural phrases into an-

other set equally objectionable. But such was the construction placed upon their course, and the cry of heresy was raised by one of their opponents and has been shouted through the whole encampment, and Unitarianism has been sung by every opponent of the church in all places and everywhere. A more unjust and censurable course has never been pursued toward any people.

We hesitate not to say, that the Christians believe firmly in everything that is said in the Scriptures concerning God the Father, the Lord Jesus Christ and the Holy Spirit, and when the peculiar phraseology of the creeds is laid aside and the Bible students come together and notes are compared, the Christians will be found as free from heresy as any other denomination in the land who are as free to think for themselves and to express their honest sentiments when, where, and to whom they please.

But have you not changed your own private opinions on this subject?

Thus inquires a good brother whom we highly esteem. We are glad to have an opportunity of answering the question publicly. We have not changed. We hold the same views now that we did in 1845, when we first joined the Conference, and received license to preach. We preached the same doctrines, on this subject, the first year of our ministry that we do now. When we entered the ministry of the Christian Church, the denomination had been so long misrepresented on this subject, and so little effort had been made to disabuse the public mind, that all Christian ministers were represented

by their opponents as being unsound in reference to the divinity of Christ. This error in public sentiment, we have labored to correct from the first year of our ministry until the present, and now that we have succeeded, in a very great degree, in accomplishing the object aimed at, and the denomination stands forth before the world in its true character, many are ready to ask if the Christians, South, have always occupied the same position that they do now? if they were not Unitarians in sentiment at the one time if they always believed in the divinity of Christ? and if we have not changed our private opinions on the subject?

To all we answer, no change in our position has been made. The true light now shineth, while heretofore men were in darkness in reference to our true position.—*Rev. W. B. Wellons, D. D., in Christian Sun, December 9, 1859.*

Two Scenes—Earth and Heaven

It was evening, and the beautiful day was slowly passing into the solemn stillness of night. The bright sun was quietly sinking down to rest behind the western hills, and fringing the fleecy clouds with rainbow tints, while the evening zephyrs were chanting a solemn requiem over the departed day.

The evening star shone brightly amid the gathering stillness of twilight's sacred hour, and nature seemed in her holiest mood.

With a subdued, yet chastened spirit, we beheld an earnest mother fondly bend over the low couch

of her dying child; ejaculating with fervent tenderness, "If it be possible, O my God, let this cup pass from me, that I do not drink it; yet nevertheless not my will, but thine be done." The cup did not pass, but she drank it, to the very dregs. We saw the little hands droop, and those innocent, sweet eyes close up in the darkness of death; for the terrible struggle with the little sufferer was over, and the flickering life-taper went out. That grief-stricken mother bowed in sadness, weeping the loss of her first-born; yet we distinctly heard her say, "God gave," "God has taken," "God doeth all things well."

Friend after friend assembled at the house of mourning, speaking words of comfort to a sorrowing spirit, and the minister of Jesus came, rehearsing the sayings of Christ, "I am the resurrection, the way, the life," "thy brother, thy child shall rise again." A little grave opened in the churchyard near the house of prayer, and a sweet little form, a casket that once contained a priceless gem, was laid down to its resting place in the tomb; and the mournful drama closed.

SECOND SCENE.

I looked again, and the portals of glory were opened, and a vision of bright angels stood before me.

The spirit of the dear departed one, released from its prison house—the grave —where I had just seen it consigned, and fashioned like unto an angel of light, appeared in their midst. A rainbow of immortal beauty was about his head, as he walked amid the never fading flowers of Paradise, and sung

in seraphic sweetness, the anthems of undying love. The tree of life was there, which bore "twelve manner of fruits, yielding its fruit every month, whose leaves were for the healing of the nations." The thornless rose, long sought on earth, but never found, there bloomed in untold beauty, and sent forth its richest fragrance. And there were crystal founts, and purling streams, and birds, and brooks, and flowers, and angels, and seraphs, and the spirits of the just made perfect, and the glorified body of Jesus, and God the Judge of all, and blooming groves, and silvery bowers, and elysian fields, and cloudless suns, and enchanting skies. And there, too, was a host of infants, from all nations under heaven; pure, harmless, holy, undefiled, with voices tuned celestial, singing the song of "redeeming grace and dying love."

The myrtle and the rose mark the resting place of the earthly form, but the spiritual, the immaterial, freed from earthly ills, rests in Abraham's bosom.

O! could that bereaved mother have seen her precious boy, a companion of angels himself, his tiny feet treading the flower-clad walks of Paradise, she would dry her tears, and rejoice that she was counted worthy to add one to the angel-bands of glory.—*Rev. John Ellis, Gospel Herald, August 4, 1860.*

An Hour With Jesus

To be with Jesus, in any proper sense, is to be in sympathy with Him. It is "to know Him and the power of His resurrection, and the fellowship of His suffering, being made conformable to His death." It

is to possess His Spirit, "be renewed in the spirit of our mind," be "crucified with Christ," and have "Christ live in us." To be thus with Christ is to be in harmony with all the good in the universe—the highest attainment of a human being, or of created intelligences. In the earthly pilgrimage of Jesus, as a messenger of mercy to a lost and perishing world, there was one special hour when he solicited the presence with Him, and the watchfulness of a select number of His disciples, sufficient, according to the divine law of evidence, to establish any fact, of which they were cognizant. It was His hour of suffering in "Gethsemane." It was about the period in which Jesus said to His enemies, "this is your hour, and the power of darkness." At this eventful period, this crisis in the work of human redemption, Jesus says to His disciples, "*Tarry ye here and watch with me.*" How many have volunteered, unasked, to watch with dying friends in their last moments, and anticipated their wants by the faintest signals. But Jesus, who "trod the winepress alone," invited His own watchers. And why? Was He so made in all things like unto His brethren that even the manifestation of human sympathy, in watchfulness and prayer, was some solace to the troubled soul? Did it ease the bosom of the suffering Jesus to say to Peter, James and John, "*My soul is exceeding sorrowful even unto death?*" Was it that, by calling three of the most favored and trustworthy of all the disciples to this post of honor, this labor of love, to watch and pray with their suffering, dying Savior, they might evince their weakness and depravity, by falling asleep in

the hour of peril, and thereby merit the gentle, though severe reproof, "*What! could you not watch with me one hour?*" Was it that they might be competent witnesses of this crowning act in the earthly life of the world's Deliverer? Doubtless this last was the great idea, whatever else was included. To be with Jesus in Bethlehem, in Egypt, in Nazareth, in Galilee, in Jerusalem, on Mount Olivet, or the Mount of Transfiguration, is profitable and delightful. But, without watching with Him this last hour, we have no clear views of the depth of human depravity, or the grand scheme of human redemption.—*Rev. John Ross, Christian Messenger, January 3, 1861.*

The Divine Existence

Faith in the existence of God is a first principle, lying at the very foundation of all religion; for if this be removed, all obligations to virtue and piety are swept away with it. This was fully demonstrated in France, when infidelity, reaching its climax, unblushingly asserted, "*There is no God,*" pronounced death an "eternal sleep," and in the madness of Atheism, enthroned and worshiped a courtezan as the goddess of reason, giving themselves up to unbridled licentiousness and unmitigated cruelty. Atheism, denying the existence of God, is forced to deny the human spirit—to maintain a gross materialism—regarding man as a mere animal, the offspring of chance—the sport of fates whose end is annihilation. It thus destroys all sense of responsibility to God, removes all obligation from the con-

science; all restraint from the passions; makes the belly the god, and leads to sensual gratification and carnal pleasures, as the most suitable object of pursuit.—*Rev. Moses Cummings, Christian Messenger and Palladium, October 24, 1861.*

Bad Signs, Read and Reflect

First. It is a bad sign when we see a minister striving to tickle the ears of his audience with smooth words, elaborately drawn similes, fine-spun rhetoric and nicely rounded periods, instead of urging upon them the soul-strirring truths of the gospel. It is an indication that he was never called to the work, or else has wofully misconceived the spirit and nature of his mission. We have heard of one such minister who would not repeat the word "Christ" in his pulpit, because it contained harsh consonantal sounds. Such men never mention hell to ears polite. Nay, instead they read to drowsy audiences beautiful essays upon the "Dignity of Human Nature," "The Science of Esthetics," "The Excellency of Virtue," etc., etc. Their preaching, like the moonbeams, may be beautiful, but it is devoid of the least heat.

The devil delights in such ministers, and hell will be populated with them and their deluded followers. How different the conduct of Paul the apostle when he "reasoned of righteousness, temperance, and judgment to come." Plain, earnest, forgetful of self, armed with the might of God, he pierced the heart of his royal hearer, as with a keen two-edged sword.

If men have God's truth burning in their hearts, will they not give it expression in good, strong, solid, unvarnished Saxon? Will they not preach "Christ crucified" to lost men, rather than seek to display their own talents, and oratorical powers and graces? Will they not, in Christ's stead, persuade men to be reconciled to God, rather than enunciate in polished phrase, the speculations and soft sentiment, as destitute of saving efficacy as an iceberg is of vital warmth? Alas! alas! that men "will not endure sound doctrine," but turn away their ears from the truth, and are turned unto fables.

Second. It is a bad sign when a professed minister of Jesus Christ finds his associates, admirers and adherents, among irreligious and ungodly men rather than in the church among Christians. It is infallible proof that so far from being a true herald of the cross, he is one of Satan's daubers with untempered mortar. For since "the carnal mind is enmity against God," plain, spiritual truth, the gospel in its purity, is uniformly distasteful to the unregenerate heart. Hence those who love the truth, and whom the truth has made free, will cluster around the messenger of truth, and will be his intimate friends, associates and confidants, while unconverted persons, though they respect and esteem God's minister, will rather avoid than seek intimate acquaintance with him. The well-known adage, "Birds of a feather flock together," is strictly true in this case. Hence if the minister preach a smooth, velvety gospel, if he cry "peace, peace, when there is no peace," if he disturb not the repose of the wicked, he will be applauded, admired, and courted

by worldlings, while Christians will mourn in secret over the desolations of Zion. Woe to the minister when ungodly men, instead of the saints of the Most High, are his intimates and confidants. In such case he is a "dumb dog," an unfaithful watchman, a blind leader of blind. "For if ye were of the world, the world would love its own," etc.

Third. It is a bad sign when we see a minister acting the fop, putting on airs and graces.

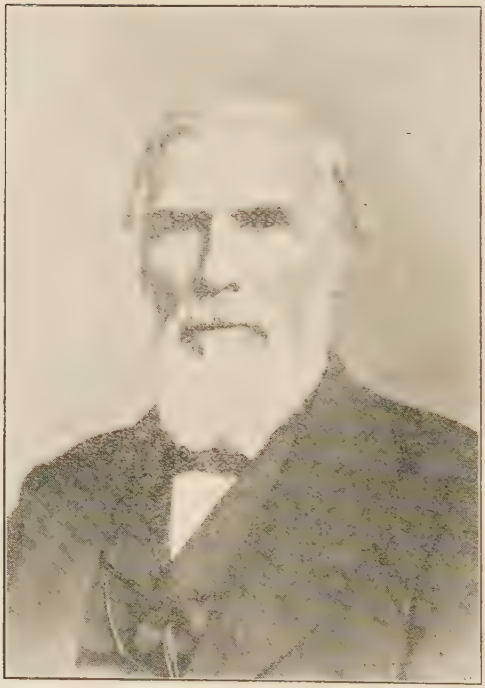
What, shall a man laden with the weightiest mes sage ever borne by mortals, spend his precious time, and employ his talents in playing the dandy? *God forbid!* It is no less inconsistent and unseemly than if our ambassador to the imperial court of Russia should debase himself to act the part of a clown for the amusement of the Czar and his courtiers. If the minister feels the weight of truth, if he realizes the value of the soul, if he appreciates the infinite magnitude and importance of eternal interests, his attention will not be occupied with trifles, decorations, or useless elegance.

Neatness of dress and propriety of manners are in the highest degree commendable, but foppery and prudery are execrable in a minister, and contemptible in all places.—*Rev. John W. Hayley, Herald of Gospel Liberty, April 3, 1862.*

Love Your Pastor

Reader, are you a Christian? and have you a pastor? If so, love him and be kind to him. He comes to you as the servant of the Most High God,

and holds a commission from the high courts of heaven. To you he is a God-given treasure. How disinterested his love for you? What though the world hangs out its glittering baits to allure him from the lowly work of a minister of Jesus? What though fame sounds her trumpet in his ears? Will he leave the sacred desk, and his pastoral walks, to seek for perishable honors? Never! for on his great warm heart, beating with a divine and holy love, glowing with a hope which grasps the unseen and the eternal, he bears you in fond remembrance daily. The eye of his faith has looked beyond the pageantry of earth, beyond the stream of death, and seen a crown of fadeless glory. Think of his labors and anxieties for you. Does his pale face and care-worn look never attract your attention? You have no idea of the greatness of his work. He may not toil with his hands, but his mind is overworked, perhaps wearing out his mortal system. He spends his life blood, necessarily, in the region of thought and deep meditation. He needs your sympathy. Do not think he is so much above you that you cannot reach him. He does not feel above you. His heart craves your love. To him, the heart-felt "God bless you," the look of love and kindly regard, the firm grasp of the hand, is worth more than the praise of men. Prize him while you have him. When his mission is accomplished the Master will take him up on high. Up from the thorny path of earth to the flowery walks of heaven! Away from this scene of toil, where his brain is often burdened, and the scalding tears roll in silence down his cheek! Ah, could you see him in his study, in his lonely hours



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of solemn thought, could you mark the gathering paleness on his brow as his hand falters, and his pen is laid in weariness away, you would feel he needed your sympathy. The writer is not pleading for himself. He knows the lines have fallen to him in pleasant places. But he pleads for the pastor, wherever he may be, wearing his life away in the service of Christ. Give him the heart's warm affections, the smile of friendship, the look of love, and the kind salutation, and God will bless you, And when his form shall vanish from the walls of Zion and his tongue no more shall sound the gospel, you can feel that you helped strew his weary way with flowers.—*Rev. N. Day, Herald of Gospel Liberty, May 22, 1862.*

The Christian Church

The meaning of the word church is the same as that of "congregation," or "assembly." In this sense, there may be a good or a bad church. But the specific meaning of the word church, at the present time, is a body of worshipers, united together (generally) in one place.

From the time of Christ, "church" has been a very common name, and has been used to designate the followers of Christ. For three hundred years from the time of our Savior, there was but one Christian Church, and with the exception of a few schismatics, here and there, all of the members agreed to disagree. For no one, for a moment, would assert that all the Christian fathers held the same views in regard to what they taught of

the Christian doctrine. Alexandria, in Egypt, was the place where the first great division was made in the Christian Church.

It would be useless here to follow the Christian Church through the wilderness of the dark ages. Suffice it to say, the priests saw fit to take the Scriptures away from their followers, and taught them verbally what was true and what was false in doctrine. This was the state of the church when Martin Luther, of Wittenberg, in Germany, accidentally came across a copy of the New Testament. Luther knew there was something wrong, but could not tell what. One thing he was convinced of, that the sale of indulgences, or selling the right to sin, for money, a practice very common then in the Catholic Church, was wrong. He challenged the indulgence agent to a debate, and Luther soon had debates enough. The ground that Luther and his associates took at this time was, that no person was bound to believe anything of the doctrines of religion, unless taught in the Bible, and that anything taught in the Bible must be believed, Popes, Councils, or Fathers, to the contrary, notwithstanding. Furthermore, Luther insisted that not only the preacher, but the layman also, had a right to read and judge what the Bible taught, each individual for himself. Although, perhaps not in the same words, yet in substance, Luther taught in the sixteenth century the same right of private judgment that the fathers of the present church taught in the nineteenth century, in North Carolina by O'Kelly, in New England by Smith and Jones, and

in Kentucky by Stone, Dunlavy, Purviance, and others.

We will not trace the fluctuation of parties in the church during the following two hundred years from Luther. We will only say, it was a constant effort of the one part to give the priest the power which he had lost, and on the other to grant the right of private judgment to every man. In all the struggles of Calvin and Servetus, Henry VIII., of England, and Charles V., of Germany, Cranmer and Wolsey, Wesley and Whitefield, and especially the Exodus of the New England Puritans —all the church movements of this time were brought on by this contest.—*Rev. E. W. Humphreys, in Gospel Herald, May 23, 1863.*

The "Will Not"

God's wish is to bless all men; but all men do not choose to be blessed. And this is the difficulty. Jesus says to those whom he would bless, "Ye will not come unto Me that ye may have life." There was a "will not" on the part of those who heard Him. Here is where the road is lost that leads to heaven. This is the voice that turns men from the track, and sends them wandering into by and forbidden paths. Jesus wept over Jerusalem, and said, *"O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not."* Thus does the Savior long to bless and save the perishing souls of men, and gather them to His sheltering

REV. H. Y. RUSH, D. D.
Editor *Gospel Herald*
1865—1868
Editor *Herald of Gospel Liberty*
1868—1876

fold to give them eternal rest. But all God's divine love can avail nothing, so long as the human will is unsubdued and contrary to the divine will. God cannot save us without repentance on our part. God is "not willing that any should perish, but that all should come to repentance." True repentance will save us, but nothing else can. Jesus can die for us, but He cannot repent for us.—*Rev. W. O. Cushing, Gospel Herald, November 25, 1865.*

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Long Sermons

Sermons should be so delivered as to attract, interest, instruct, please, rest, and refresh the hearer. There are individuals and whole families who dread the Sabbath, as if it were a day of penance, or of funeral rites. Long hymns, long prayers, long sermons, long sighs, long faces, are not the natural accompaniments of piety. They are generally the lurking places of the devil. Indeed, too many sermons invoke the evil spirits by their wearisomeness, thus making the minister a sorcerer, rather than a messenger of God. We know of churches from which a man might stay away by authority of that prayer, "*Lead me from evil.*" Some men squirm and frown more, and harbor more bad thoughts under a pointless and endless sermon, than they do all the week in driving oxen and balky horses.

Long, dry sermons! It makes one sigh to think about them; but the thought is paradise compared with the hearing. Long sermons—brethren nodding —sisters dozing—boys snoring—babies crying—

Satan laughing—magnificent specimen of Christian worship!

The minister who intends to drag out his days in long preaching, would better go to fighting steam, electricity, and civilization. When these are conquered, he may have the rest about his own way.

Sermons must interest, and not disgust; rest the hearer, and not weary him. The benediction should be pronounced upon smiling hearers, and not upon frowning ones.

The audience should leave the house desiring to return again, rather than preferring ever to stay away. —*Rev. H. Y. Rush, D. D., Gospel Herald, February 10, 1866.*

Manliness

There are few things nobler in this world than a man standing up in the grandeur of a true individuality. There is calmness, self-reliance, God-likeness there. I have stood on the shore of the ocean and watched the seaweed as it was rolled up, tangled and flung helplessly on the beach by the billows. Turning from this, I have looked at the rock dashing back the waves in snowy spray—there it stood on the borders of the deep—unmoved, unchanged; it was the same, pelted by the storm, or crowned by the sunshine; the mountain surges were swung against it by the tempest in vain.

Sometimes we see a man thus fixed, unmoved; sometimes one like Luther, facing the rude storm of an opposing world, saying to the entreaties of fear and the threatenings of power, "Here I stand –I cannot

do otherwise, God help me." O brother, be the rock, standing in the strength of God amid the changes, the calms and the storms of time; not the pliant weed, though pearls are tangled in its meshes.

Manliness finds its perfect ideal in Him who, for the regeneration of the world, made His advent in a manger and His exit on a cross; who pleased not Himself, but that He might bless and save the sorrowing and the sinful, endured the cross and despised the shame.—*Rev. Warren Hathaway, D. D., Gospel Herald, January 26, 1867.*

Ministerial Changes

As a general rule, I think frequent changes in the ministry and churches are not desirable or calculated to build up our cause. Societies may sometimes become careless and neglect to exert themselves to do what they have ability to do for their pastor, and ministers may get behind the age and not study enough to make their discourses very profitable or interesting. All these conditions may make changes necessary sometimes, but in the long run, a settled ministry is best for pastors and people. Let friends look at the work of the ministers who have become settled, and compare the strength of such churches and the colonies that have grown from them, and place in contrast the history of churches where constant change takes place, and they will find no difficulty in drawing a conclusion.—*Deacon J. E. Brush, Gospel Herald, February 9, 1867.*

REV. THOMAS GARBUTT
Editor *Christian Vanguard*
1891—1902

An Earnest Plea *

We ought to weigh well our words and our actions, for this is an historic time. We make history to-day. The future of the Christian denomination in Canada, is to bear the mark of our decision; it is to take higher or lower ground from this period. God grant us wisdom, Christian forbearance and love.

Just let me say, before I close these remarks, that the dread, we, as a denomination, have felt in regard to organization has not been without excuse; this power has been abused, hundreds of hearts have been crushed by it; yet we must not condemn all co-operation because it has been used by bad men for selfish ends. We cannot obviate this difficulty by setting our foot upon government, and upon order, that we may rid the country of ignorance and selfishness. Rightly directed, the very government, that once seemed to grind the people by its cruelty and tyranny, will become the means by which the liberty, happiness and prosperity of the people are secured. Have not thousands concluded that religion itself is a bad thing, because bad men have used it for superstitious, ignorant and immoral purposes? It is as unwise to condemn one as the other. Such reasoners have condemned education because educated men have been powerful in evil. The very instrument that can be used for evil can be used for good. The fault is not in the instrument, but in the heart of him who uses it.

* Closing words of an address delivered as President of the Conference of the Christian Church in Canada, June 22, 1867.

This thought leads us to our concluding remarks. No system will secure us from the evils we dread. Freedom from system will not secure us. The truth is, system is a great power, and if in the hands of good and wise men, it is powerful for good; if in the hands of bad men, it is just as powerful for evil. Even in the hands of ignorant and superstitious men, whose hearts are pure, it may be used for evil ends. Nevertheless we must not reject the power. When we discover the cause of the evil we must remove that, and then the power will bless the church and mankind.

How important then is love, faith, holiness of heart! We want the true love of God shed abroad in the heart. We not only want the head, but the heart right. An animal all head would not be a man, nor one all heart. We not only want the body, but the soul; they must go together; let no one sunder in his ignorance what God designed to go together. A church with ever so much piety will be comparatively weak, without order. A church all order, all system, and no piety, would be worse; let these two go together, and we have the God-ordained church, the true church.—*Rev. Thomas Garbutt, Christian Magazine, 1867.*

There Must Be Friendship

There must be friendship, kindness and deference among the ministers of Jesus. One must not be puffed up to pay no attention to others. Learning, looks, position or privilege must not exalt one man

above another. And as the great must not look down upon the small, neither must the small look up meanly and unscripturally to superiors. Says Elihu, "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give (to greet or address men) with flattering titles; in so doing my Maker would soon take me away." Job 32:21, 22.—*Rev. H. Y. Rush, D. D., Herald of Gospel Liberty, January 31, 1874.*

Our Doctrine

How do the Christians stand in regard to doctrine and principles with the Christian world? Please answer and oblige.—*Many Readers.*

Reply: The Christians hold what may be called "conservative orthodoxy." They strip so-called orthodox doctrines of all popish dress, and hold them in Biblical truth; but HOLD them. We do not encourage, or tolerate attacks on the Bible; we stand or fall with the Bible. If the Bible be true, as we affirm, it is the foundation of all truth; if (which is impossible) the Bible were not true, we have no business as a church, and should disband. Only impostors will call themselves Christians, to preach against Christianity and use the Bible to combat its truth. When I say that we hold the Bible true, stripped of popish pollution, I mean that we hold them in Bible language, just as the prophets did, and as Jesus did, and as the early Christians did. The things which we have to assure our faith are:

1. We hold the truth in its normal and Scrip-

tural form, as it was in the beginning, is now, and ever shall be.

2. We hold it in the words in which God gave it, prophets wrote it, Christ spake it, and the apostles taught it.

3. We will neither add to the words for popery, nor give them up for liberty. If the improved forms are taught in the Bible, it must be in the Bible language. If that is the way God chose to teach them, that is the way we choose. If we can learn them in Bible language, we have no need of formulas; if we cannot, then we did not learn them in the Bible.

4. We know that we are right, because all denominations admit what we say. The only doubt is upon men's additions.

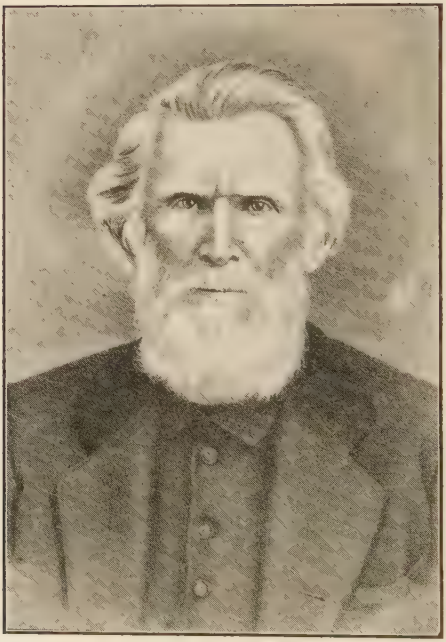
There is one God. All respond, "Correct."
Christ is the Son of God. "Correct."
The Holy Ghost is the Spirit of God. "Correct."
The Bible is the Word of God. "Correct."
The Mediator is between God and men. "Correct."
The Bible is the only perfect creed. "Correct."
Jesus died for all. "Correct."
We must repent. "Correct."
We must believe. "Correct."
We must be converted. "Correct."
We must obey the Lord. "Correct."
Immersion is baptism. "Correct."
We pray for union. "Correct."
We fellowship all saints. "Correct."
We must hold out faithful. "Correct."
There is judgment after death. "Correct."
And eternal life. "Correct."—*Rev. N. Summerbell D. D., Herald of Gospel Liberty, September 8, 1877.*

There Is and Can Be no Antagonism

There is and can be no antagonism between God, Christ, the Bible, and Conscience. They are all on the same side. Reader, which side are you on? If you are on that side, you are then on the side of victory and everlasting blessedness. But if you oppose these, then be forewarned of the dreadful fact that it is but a question of a little time when you will be overwhelmed in irretrievable ruin.—*Rev. Thos. M. McWhinney, D. D., Herald of Gospel Liberty, November 30, 1878.*

Christian Union

We may formally receive a man into the church, and give him the right hand in token of fellowship, but unless we believe he is a Christian, it is not Christian fellowship, but mere church fellowship. That is, we fellowship him because he is a member of our church, and not because he is a Christian. Many indeed make baptism a test of fellowship, but it cannot be Christian fellowship, for they know many who have been baptized, besides Simon the sorcerer, who, like him, were not Christians; and a church made solely on those two tests would not be a Christian church, but a creed church, or a Baptist church. In Christian fellowship we fellowship a man solely because he is a Christian, and not because he adopts our creed, nor because he has been sprinkled, or immersed, or baptized at all. To be consistent, if we make immersion the test, we must hold, as many do, that there are no unimmersed Christians; and yet they, themselves, would not baptize a man



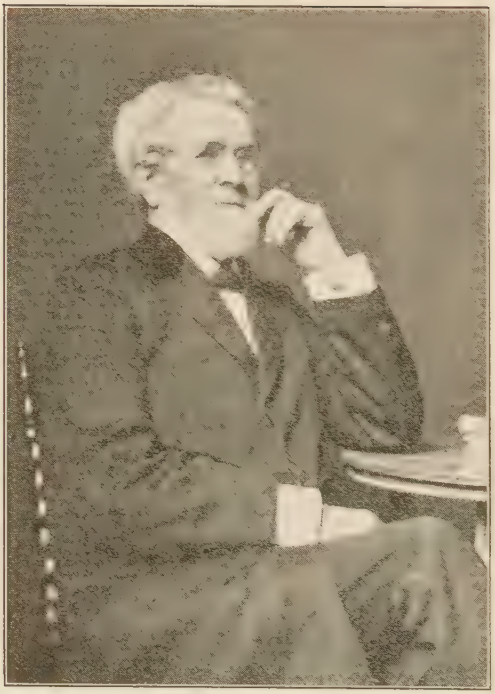
REV. ELIJAH WILLIAMSON

unless he professed to love God and believe in the Lord Jesus. Now John says, "*Every one that loveth is born of God, and knoweth God.*" I. John 4:7. And "*Whosoever believeth that Jesus is the Christ, is born of God.*" I John 5:1. Is he not then a Christian when he is born of God, and that before they will baptize him? Now what will become of the loving believer in Jesus, if he dies before he is baptized? If he goes to heaven, according to this theory, an unpardoned sinner goes there. And if he goes to hell, according to John, a child of God goes there. Let us blush at a test that is so exclusive, unreasonable, unscriptural, and dishonorable to God. For if true, it would consign to perdition many of the most pious and devoted men of our race who have been a blessing to the church and to the world, and who, in the service of Christ, have suffered the tortures of the rack, joyfully embraced the stake, and triumphed over death through faith in their dear Redeemer.—*Rev. Elijah Williamson, Herald of Gospel Liberty, May 1, 1880.*

Secret Prayer

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.—*Jesus.*

Here is a command and a promise given to the children of men. All may claim them, but there are many who reject them and live without prayer and the Father's blessing. However, we esteem it a grand, precious, heaven-given privilege to enter into



REV. THOS. M. McWHINNEY, D. D.
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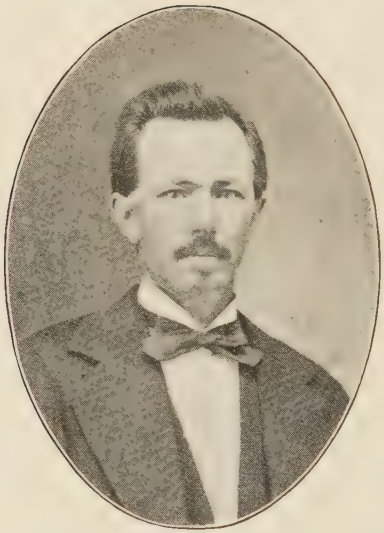
the closet and there humbly bow in the presence of the Father and unbosom all the desires of our heart. We could not do this in the public congregation; not but what we may and do pray with as much true devotion and fervency of spirit as when in secret, but there would be impropriety in revealing all our heart-yearnings and the confidence reposed in us by those who have so earnestly besought us to remember them at the throne of grace.

The sick and the afflicted, the sad and weary, the lonely and bereaved, the oppressed and distressed, and the mourner in Zion, all find great comfort in secret prayer. And why not? For the Father is there, Jesus is there, and the comforting influence of the Holy Spirit is there—it is a sacred place. The Father verifies His promise—strength and peace and blessing are given to those seeking souls. The Father whispers, "*I love thee;*" "*I will strengthen and bless thee;*" "*I am thy God and will still give thee aid.*" Tears may fall, and nature weep, but a sweet peace fills the heart—a heavenly peace, that which passeth understanding. Oh, how we love the sacred words that fell from the Savior's lips! —*Rev. Rebecca Kershner, Herald of Gospel Liberty, August 28, 1880.*

The Christian Life

The Christian life may truly be characterized as a continual prayer to God. The soul that is full of the love of God, and has come into reconciliation with Him through faith in Jesus Christ, has no loftier ambition, no higher aspiration, no purer de-



REV. WILLIAM T. WALKER

Editor *Christian Sun*

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sire, than that of continual personal communion with God.—*Rev. Thos. M. McWhinney, D. D., Herald of Gospel Liberty, January 27, 1881.*

Evidences of the Right

The long and rapid steps of our present Christian civilization are but the measure of increased charity for those who differ in Bible interpretation. And this fact is a standing miracle in favor of the proposition that the broad Christian charity of the "Christians" is Christlike, and hence calls loudly for the friends of such charity to rush to the rescue of our God-honored undertaking. Every grand movement which tends directly to advance the heavenly kingdom, works alike to increase intelligence and broaden the charities of our being. Only "let there be light," for our cause to be loved has but to be seen.—*Rev. Thos. M. McWhinney, D. D., Herald of Gospel Liberty, February 10, 1881.*

Too Small to do Anything

As a denomination we have despised the day of small things. Because we could not send a Spurgeon or a Beecher to our cities, we have sent no one. Because we could not send missionaries to China, Japan and other places, we have been contented to send them nowhere. Because we cannot have an Oxford or a Yale, we thought that it was demanded by self-interest that our children be sent to the schools of another denomination. After a few years some of our young men of promise have concluded that we sent them to the right place and they have cast in their own lots with others.

We have shamefully neglected the various enterprises on which the success of our church depends. We seem to have forgotten that the single cell is capable of more development than the already developed series of cells -that there is such a thing as self-growth and that this is nature's plan of development. The highest type of life is the result of the self-growth of the single cell. One cell grows until it divides into two, and the two divide into four, and so on, until the result is the full grown plant or animal. The church must develop in the same way. One church grows until it develops into two, the two into four, and so on. One active enterprise opens the way for another. One live man in an enterprise arouses others to activity. Self-growth begins and the result is a flourishing organization. We have failed to develop our own organization. We have traveled, preached, and labored, and others have reaped largely from our harvest fields. It is commendable to aid others, but unpardonable to neglect our own church.—*Rev W. T. Walker, Christian Sun, September 16, 1881.*

The Pulpit

Among the many responsible positions of life, that of a gospel minister stands pre-eminently at the head. Those who strive to maintain the majesty of the law by securing justice and equity to all men are in a noble calling. He who seeks to make wholesome laws and a salutary government is a benefactor to his race. That profession whose object is to unfold and disseminate knowledge and truth is productive of great good. Each of these,

together with others, are important factors in good government; but the calling of the pulpit outshines them all in the bent and luster of its objects. In the conflict with atheism, skepticism, agnosticism, and the isms that engage men's thoughts, the pulpit stands almost alone in waging a defensive warfare. To-day it stands the most potent, the most independent, and the most erective agency against the bold attack upon Christianity and the Bible. Standing at the head of all great reforms, it makes an unceasing war against all forms of immorality and vice. The paramount object of the pulpit is to preach the sublime principles of Christianity—principles that furnish the highest incentives to moral and upright actions.—*Rev. W. H. Orr, Herald of Gospel Liberty, June 9, 1881.*

The Aim of the Christian Movement

Every successful religious society, or organization, must have some well-defined purpose which it seeks to accomplish. An aimless movement falls to pieces for want of common interests and common ends. An end that is at all worthy of being attained can be reached only by overcoming opposing forces. There is always something to oppose as well as something to favor. He who opposes nothing, favors nothing. Sin and evil in all their forms stand opposed to righteousness and truth. It is a peculiar and universal characteristic of sin that it seeks to intrench itself within the camps of those who claim to be the Lord's hosts, and to wage its deadliest battles beneath the standard of the Lord's anointed. Jesus' severest conflicts were not with publicans

REV. A. W. COAN
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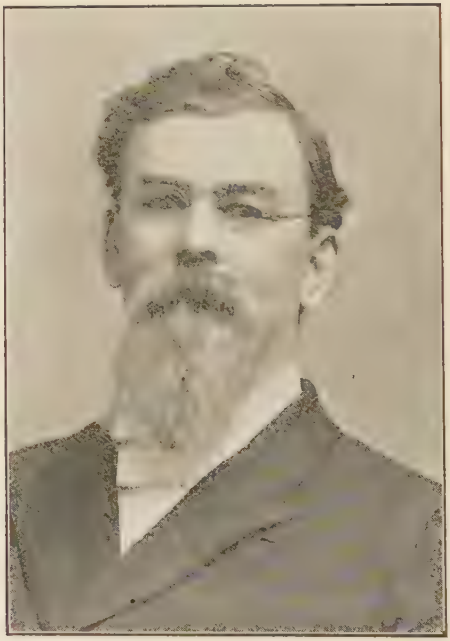
and harlots, but with the scribes and the Pharisees —with sin and wickedness that had intrenched itself in the ecclesiasticism of the times. The early church found its bitterest foes among the leaders of the prevailing religions of the world. Neither the violent bigotry of Judaism nor the heartless cruelty of heathenism was able to stay its progress nor hinder its growth. It was not until Christianity had acquired so much of power and position in the world as to make an alliance with it desirable as a means of power and influence that its opponents began to ask for compromise. After the compromise was once commenced it progressed with wonderful rapidity. To Christ was given the honor of the name, while He and the apostles were made the chief heroes. In the spirit and the forms of worship the pagan influence largely predominated. When Luther nailed his theses to the door of Wittenberg, his conflict began not with men who made no profession of faith in Christ, but with the pope and his cardinals, who assumed to be the vicar of Christ and the guardians of His church. Protestantism was a protest. It could get itself place in the world only by shoving something else aside. Sin in all its forms is insidious and plausible. It wants no better victory than a truce. The white flag is the signal of its triumph. —*Rev. Asa W. Coan, Herald of Gospel Liberty, January 5, 1882.*

The Spirit of the Truth

There is a skepticism that is apparently honest, and strong in its argumentative antagonism to the Bible, the church, and religion. There is an un-



REV. C. J. JONES, D. D.
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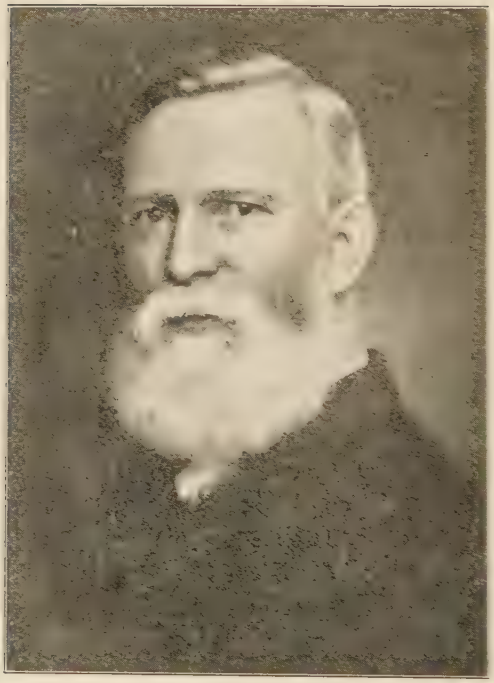
belief which may be voiced by careful moral men like Robert Owen, of Scotland, or by reckless blasphemers like Ingersoll; but you will observe that their opposition, for the most part, is directed against the inconsistencies of professors, the haughty arrogance of the priestly class, the spirit of sectism, and the narrow intolerance of the popular systems of theology.

We risk nothing when we challenge the world to produce a man who can rationally and philosophically maintain his opposition to the spirit and genius of the gospel of Jesus Christ. If it be true that a man cannot oppose freedom, tenderness, helpfulness, wisdom, truth, and love, as these are imperfectly manifested among men, without dishonor and disgrace as an irrational babbler, and an enemy to society, how can he antagonize the perfect freedom, universal tenderness and helpfulness, infinite wisdom, truth, and love, which breathes all through the gospel, and at the same time escape the charge of mental imbecility on the one hand, or insane malignity upon the other? *Rev. C. J. Jones, D. D, Herald of Gospel Liberty, February 26, 1885.*

Picking Bones

A friend of mine related a little incident that I thought would be good enough to put in type. He said he knew a skeptic who one day encountered a gospel minister of his acquaintance, and, as usual, he began to pick flaws in the Bible. The minister said to him: "When you go into a restaurant and



REV. JOSIAH PRESCOTT WATSON, D. D.
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light ever true to its mission daguerreotypes the movement and attitude of man. Late discoveries prove that a similar process is going on in the dark hours of night, as certainly as at noonday. Thus nature daguerreotypes every smile which passes over the face, and every position we assume, whether asleep or awake. The secrets of men's hearts are likewise preserved. Our uttered thoughts, animating the body, send an electric charge along the nerves and impress themselves upon the material world around us. In view of such facts we may exclaim with the apostle, "We are a spectacle unto the world and to angels and to men." We live in a sounding gallery, in which reverberate perpetually the echoes of our words, and along whose walls hang the pictures of our actions, the truthful photographs of our lives. We cannot live to ourselves. Every life is a constant force molding men into the likeness of Jesus, or developing in them the attributes of evil. To develop the Christian, its principles, its power must be in the soul. A positive, earnest life, not a hollow imitation, is the want of our times. Do not turn back to the past and select any human life as a pole-star to guide you in your course. Let them serve as pointers in finding "the bright and Morning Star."—*Rev. D. A. Long, D. D., LL. D., President of Antioch College, in Herald of Gospel Liberty, September 3, 1885.*

The Weight of the Word

There is a possibility that on some lines too much may be said for the Holy Bible, but we would rather see an exaggerated praise of the Book, if such

praise were possible, than to see an underestimate thereof. We doubt if any harm can come of intense admiration for the Book as a whole, and we would not by a hair's breadth lessen this hold of the Book on the heart of the world.

We regard the Bible as God's Book to man, both the Old Testament and the New, and while we so accept it, we so urge it upon our fellows. Only as the Book is so regarded by a people, do we believe it possible for them to lift the world out of its moral degradation and into the active service of the holy life. Abandoning this agency as inherently divine, we think they are without a lever for human elevation.

The ancient civilizations wrought without the Word as an agency, and they failed to lift man, either into a knowledge of the true God, or into the higher walks of the moral life. Some, we know, have an intense admiration for the refinement of Greece, the glory of Rome, and the wisdom of Babylonia, but if we may judge these civilizations by their fruits, they surely were wanting in those higher moral elements which characterize the civilization of our age.

The aged were often without care; the child might live or die as the father pleased to decree, and he of another nation, taken in war, was a slave and subject to death itself at the will of his master, while woman had little favor save as the slave of man. Very few of the legislators of Rome could say, "My hands are innocent of human blood."

Infidelity is no moral lifting power. It can bring the night, but it cannot waken the day. It can

open the grave and bury the form without a word of consolation, or ability to wake the soul into one hopeful aspiration. It can do nothing for man—it has never done anything for him.

But the Bible, God's Book and man's guide, comfort and illumination –this can soothe his sorrow, lighten his gloom, lift him out of sin and its condemnation, bring to light life and immortality, and waft the soul at last on angel wings through gates of pearl into streets of gold, where companionship with the redeemed may fill the soul with an abiding ecstacy. The blessed Book! God's Word and man's chiefest treasure! Praise the Lord for it! The worth of the Word cannot be told!—*Rev. J. P. Watson, D. D., Herald of Gospel Liberty, March 5, 1891.*

The Train That Follows

Our actions in this world do not fall lifeless to the ground to be seen and heard of no more. They are used to make up a train of miscellaneous cars, either of happiness, or woe and misery, according to the deeds performed.

As the wicked man adds new acts of evil, his train grows longer and more desperate in its onward course. But as the righteous take on from God's stations the holy commands given from above, their train increases in length, and more smoothly runs toward the heavenly station, taking on bright, singing passengers all the way.

On this railroad to the future world, whenever the wicked are turned to the past by memory's cord,

praise were possible, than to see an underestimate thereof. We doubt if any harm can come of intense admiration for the Book as a whole, and we would not by a hair's breadth lessen this hold of the Book on the heart of the world.

We regard the Bible as God's Book to man, both the Old Testament and the New, and while we so accept it, we so urge it upon our fellows. Only as the Book is so regarded by a people, do we believe it possible for them to lift the world out of its moral degradation and into the active service of the holy life. Abandoning this agency as inherently divine, we think they are without a lever for human elevation.

The ancient civilizations wrought without the Word as an agency, and they failed to lift man, either into a knowledge of the true God, or into the higher walks of the moral life. Some, we know, have an intense admiration for the refinement of Greece, the glory of Rome, and the wisdom of Babylonia, but if we may judge these civilizations by their fruits, they surely were wanting in those higher moral elements which characterize the civilization of our age.

The aged were often without care; the child might live or die as the father pleased to decree, and he of another nation, taken in war, was a slave and subject to death itself at the will of his master, while woman had little favor save as the slave of man. Very few of the legislators of Rome could say, "My hands are innocent of human blood."

Infidelity is no moral lifting power. It can bring the night, but it cannot waken the day. It can

open the grave and bury the form without a word of consolation, or ability to wake the soul into one hopeful aspiration. It can do nothing for man—it has never done anything for him.

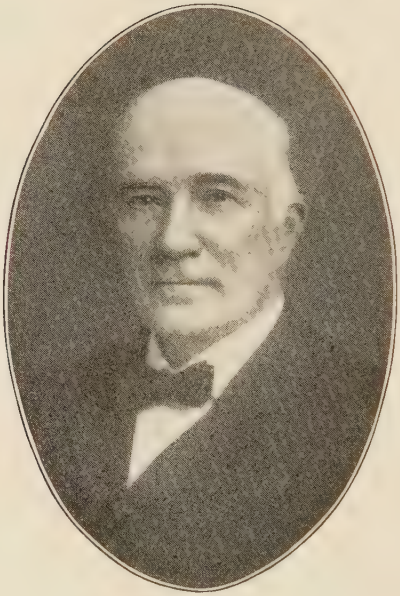
But the Bible, God's Book and man's guide, comfort and illumination—this can soothe his sorrow, lighten his gloom, lift him out of sin and its condemnation, bring to light life and immortality, and waft the soul at last on angel wings through gates of pearl into streets of gold, where companionship with the redeemed may fill the soul with an abiding ecstacy. The blessed Book! God's Word and man's chiefest treasure! Praise the Lord for it! The worth of the Word cannot be told!—*Rev. J. P. Watson, D. D., Herald of Gospel Liberty, March 5, 1891.*

The Train That Follows

Our actions in this world do not fall lifeless to the ground to be seen and heard of no more. They are used to make up a train of miscellaneous cars, either of happiness, or woe and misery, according to the deeds performed.

As the wicked man adds new acts of evil, his train grows longer and more desperate in its onward course. But as the righteous take on from God's stations the holy commands given from above, their train increases in length, and more smoothly runs toward the heavenly station, taking on bright, singing passengers all the way.

On this railroad to the future world, whenever the wicked are turned to the past by memory's cord,



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they see and hear the desperate trains coming with the passengers on board, drinking, cheating, gambling, cursing and yelling after the man in front. And every one has his own train after him. If they continue on this track of sin, they will finally land in the lake that burns with fire and brimstone with all this hellish train of misery falling headlong upon them. And there can be no end to this suffering, but always on the increase; for every engine is pulling a train of cars of some kind behind it.

The only way for the wicked to escape from the miserable train which they have tied to themselves, is to pull out the coupling pin and jump on the other track. They are now on the track of sin. Let them cut loose and swing in on the track of righteousness, and they will dart into heaven leaving the train on the other track.

The idea mentioned above respecting the wicked, gives birth to a thought of the most pleasant kind on the other hand. As the righteous look back on the train that follows them continually, they see acts of kindness and mercy being done, benevolent institutions going up, and the hungry fed. Moreover, they hear singing and praise going up to Him who so loved us as to give His only begotten Son to redeem us.

At heaven's gates, as the saints come, every one brings a glorious train. And as we stand out on the top of some mansion, we see these saints continually passing in, bringing new trains of honor and glory. And as we are mutually dependent upon each other here, so all these trains running into heaven are in some way connected by various threads

of influence by some means interwoven among themselves.

When we see ourselves thus united together in love as one grand whole, we get a better idea of the followers of Christ being one. May we always remember that as the nerves permeate every part of the body, so the threads of Christian influence run all through the body of Christ, and the church. —*Rev. W. G. Clements, in Christian Sun, March 17, 1892.*

The Men of Pisgah

Can you think of some veteran preacher, resting by reason of age and weakness within his home, who may have faithfully served you in years gone by? Sit down in the spirit of a grateful love and cheer him in his loneliness by telling him of your sweet memories of his faithful and blessed work. There is no sorrow to the veteran of the cross like being laid aside while he is waiting for the Master's coming. Think of him! Write him a letter of love, and you will kindle a flame of joy in a weary heart.

It is one of the saddest things imaginable for the churches to turn aside from their old men who are yet competent to serve them and are ambitious to do so. Who can preach the gospel as the men of Pisgah? With tenderest sympathy and a love immeasurable, they look back upon the wilderness plains no less easily. Why should not the churches comfort the veterans by listening to their words of love and wisdom? Should the love happen to abound beyond the wisdom, then all the sweeter their speech. No pulpit should be sealed against the bright-

minded and warm-hearted veteran of the cross.—*Rev. J. P. Watson, D. D., Herald of Gospel Liberty, March 24, 1892.*

Life Interpreting Life

Our perception of the qualities of God and our love for Him grow always in proportion to our growth in the character of God. We appreciate that only of which we find some interpretation in ourselves. It is talk against time to preach poetry to one that has no poetry in his own soul. He does not understand you. Here is a man that has the artistic instincts in a very full measure. He is in a frenzy to utter himself in forms of art. He denies himself, starves himself in every other direction, that he may give himself to his one great passion. But the people around him are of a different mind. They are for material gain and luxury; they appreciate only objective thrift; and they wonder at the eccentricities of the artist. His life seems idle and useless to them. They cannot understand him any more than the man born blind can understand what you mean when you talk about colors.

Or here is one whose emotional nature is like a delicate stringed instrument, giving forth exquisite music. He is as sensitive as an Aeolian harp. He is open, generous, pitiful, pouring himself forth in all beautiful and tender services. His neighbors are differently constituted. They are cold, calculating; they are all head, and their natures are angular and forbidding. They have no point of view from which to understand him, and he remains a

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mystery to them. It requires soul to interpret soul. Heart responds to heart.

We cannot understand that which is above us, except as it comes into our experiences. We know anything only as it becomes a part of ourselves. This runs all through life, and is everywhere manifest. It is not worth while for any one to fret because some persons do not appreciate his finest aspirations. He must be content, if need be, to stand alone on the side of the angels.

We love God just in the degree that we have risen in our characters to a resemblance to Him. We may be told that God is love and patience and magnanimity, but these things will be meaningless to us unless we have felt them in our own lives. God reveals Himself to men, not arbitrarily, but by living into them. The pure in heart shall see God. —*Rev. George D. Black, Herald of Gospel Liberty. March 23, 1893.*

"For All His Benefits"

"What shall I render unto the Lord?"

If I must make a return for his benefits as a mass, I am simply overwhelmed with confusion. For I have nothing to set over against his infinite blessings.

If I consider them severally, the items bring me into similar confusion; for each benefit seems to baffle my sense of fairness, if I would try to compensate God for the gift: I cannot *pay* him for the light, the water, the food, the insight into truth, the endowment of affection, the circumstances of

civil and spiritual law. If I would render to God some compensation for the flowers that delight my eyes, I find that in the plucking of them I have broken their petals, and they wither while I prepare to make them an offering unto God. He gave them to me perfect, sweet, lovely; I return them to him faded, odorless, and broken. He gives me an apple, I bite it, even while I offer it back to him. Mighty wealth he gives me, and I, in my pride, call the attention of men to my liberality to God, if I give him back a tenth: I keep nine-tenths for myself, and feel that I am rendering something to God for all his benefits, if I give him one share,—"for all his benefits."

Realizing the futility of efforts to give anything to God, in return for his mercies, the poet sings:

> Here, Lord, I give myself away;
> 'Tis all that I can do.

But even in that we might be considered as making a sorry mess of our "rendering" unto God. For he gave us pure hearts, white as snow, clear as the sunshine. We "give ourselves away," when we are desperate: our hearts stained, sore, bruised by sin, defaced by many transgressions, poisoned and dying. In sheer desperation we make our gifts to God, when we "give ourselves away:" we have no other hope; we are lost.

Wonderful compensation to God!

God owns us, anyhow. In giving ourselves to him, we have only been tendering him his own; but so soiled, so injured, so hideous to behold; so unlike our natural selves, so unlike our child-beginnings.

Surely God will not feel that this is compensation for all his benefits, and that our obligations are discharged!

Let us drop the commercial idea; let us cease to think of rendering an equivalent to God "for all his benefits."

What then can we do?

Remember God's disposition; his loving nature. It pleases him for us thankfully to receive his benefits, without thought of compensating him. He is so great. How can we surely please him?

Well, if we have had nine benefits, let us take the tenth. If we have had ninety-nine, let us take the hundredth. If we have had nine hundred and ninety-nine, let us take the thousandth; all the time stretching forth our hands for anything that is left. Let us clamor like children. Let us besiege; let us be importunate; let us "be instant in prayer." That will please him: how delightedly he will feed us; how he will smile when we take his food.

He does not wish to deny us one thing.

We are his heirs, needing one blessing so much. Oh! here is the cup offered us, the one thing; the tenth added to the nine, the hundredth added to the ninety-nine, the thousandth added to the nine hundred and ninety-nine! -the "cup of salvation." And "for all his benefits" I will "render unto the Lord" this additional thing; that "I will take the cup of salvation, and call upon the name of the Lord." (Ps. 116:12-13.)

It is safer to take something more, from so loving a being, than to try to pay him for what we have

received.—*Rev. J. J. Summerbell, D. D., Herald of Gospel Liberty, July 2, 1896.*

The Resurrection of Jesus Christ

The resurrection of Jesus Christ confounded the popular church of the time.

It was the incentive to the conversion of thousands.

The church that believed it was a church of prayer, of preaching, of success in winning men from sin.

That church was thoroughly alive.

The church that denies it is dead. Its regalia are burial shrouds; its solemnity is of the funeral, and its grand organ music but a funeral march.

The church that doubts the resurrection may boast a service of pomp, substituting operatic screaming for the praise of God, poetry—"essays for sermons," and a complicated ritual for worship; but it will "measure its success, not by the number of its converts," but by "the payment of its preacher's salary."

Come out of the tomb. Cast aside your grave-clothes of worldliness, and come forth to a new life in Christ, the Son of God.—*Rev. J. J. Summerbell, D. D., Herald of Gospel Liberty, March 30, 1899.*

A Great Need—The Holy Spirit

Be filled with the spirit. *Eph. 5:18.*

How much more shall your heavenly Father give the Holy Spirit to them that ask Him. *Luke 11:13.*

Every true Christian must feel something of the great need that exists in our home churches and

mission fields for genuine revivals, revivals that shall cause a "shaking among the dry bones;" that will drive back the high tide of worldliness and materialism that is engulfing so many Christians; that will break up the dead formality that in too many cases characterizes religious services, and infuse new life into the churches, making them real "lights in the world" and soul winners for the kingdom.

During these winter months many pastors, evangelists and churches, are engaged in special services for the quickening of the church and the salvation of men. Let there be humiliation, heart-searching and waiting before the Lord for a larger indwelling and manifestation of the Holy Spirit. To every faithful watchman and spiritually-minded Christian it must seem more and more evident that Christianity, in this materialistic and exciting age and in our complex and exacting civilization, can succeed only by its supernatural power. As preachers, missionaries, churches, or individuals, we may suggest, plan, organize, and muster our forces, and work as we may, but the *power of God* is the one factor without which there can be no real success. This fact is not realized as it should be. Human agency must be used; but human agency must be coupled with, and made subservient to, the divine agency. It was only when the apostles "were filled with the Holy Ghost," "endued with power from on high," and "spake as the Spirit gave them utterance," that the people were moved as by one mighty impulse to cry out, "Men and brethren, what shall we do?" and multitudes were converted. (Acts

2:37.) In that Pentecostal revival there was doubtless some excitement. With them it was not a mere quiet meditation, neither was it a gentle sobbing, but "they were pricked in their heart," and cried out, "What shall we do?" Suppose there was some excitement; it seems to us that if there is anything in this world that is calculated to make one tremble, and fall down, and cry out, "Sirs, what must I do to be saved?" (Acts 16:29, 30.) it is when the Spirit carries conviction to one's own heart that he is a sinner and under the condemnation of death. (John 16:8, and 3:18). And, then, why should it be thought strange, if when one's sins are forgiven and he is made every whit whole and the joy of the Lord comes into his soul, he should do a little "walking, and leaping, and praising God." (Acts 3:8). But this was not all mere excitement, for these Pentecostal Christians "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Spirit-born Christians are likely to be in the mid-week prayer-meetings following the revival.

A service in which the power of God is manifest may possess some things counted irregular and out of the usual order. The Spirit of the Lord is not bound to work according to our human rules and methods. It is a criticism of many church services of to-day that they have nothing unusual, but always the same routine, prosy and tame. No fire. No enthusiasm. God is the God of life, and where His children are dominated, inspired and led by the Holy Spirit there will be life, and this life may express itself in a variety of ways and forms. Like

the lightnings that play in the heavens, shooting this way and then that way, so the Spirit of God operating in the minister and the congregation, will refuse to be tied down by human customs and regulations. When these last named assert themselves, holding check on all manifestations of vigorous life and action, Christian effort will remain, as in many places it now is, powerless to combat the tide of worldly interest, excitement and prosperity that is now reducing Christianity to a profession, and the church to a clubroom or a place of entertainment.

What is more interesting, more enlivening, more inviting, more stirring than the realization of divine power in connection with religious work? The writer heard Dr. Willingham, of Richmond, Va., tell of a brother minister who held special meetings the week previous to taking their missionary offerings. Much time was given to prayer that they might be filled with the Holy Spirit, and their hearts prepared for the contemplated offering. Their prayers were offered (Luke 11:13); the Spirit was given. While in the meeting there was a marked stillness, there was a deep feeling; the souls of the people were full; hearts were melted; and tears of joy flowed from the eyes of believers.

A man of the world was present who seldom attended religious meetings, and with astonishment exclaimed: "I never saw the like of this before. Is this religion? If this is religion it is just what the world wants." Ah, yes; it is a religion of life, warmth and power that the world needs and the world wants. *

* A thousand dollars was the missionary offering.

Paul was a missionary, an evangelist, a builder of churches. He was a learned man, a philosopher, a logician, a Scripturian, a theologian. While these gifts and graces were doubtless all helpful to him, he depended on none of them. He says: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

Dr. Wayland's ministry was spiritual and fruitful in conversions almost weekly. One Sunday morning while the organist was playing the opening voluntary, the pastor failed to enter the pulpit by the side door from the study below, as was his usual custom. One of the brethren, fearing something was wrong, went below and found the minister prostrate on the floor in pleading prayer. The burden of his prayer was for the manifestation of the presence and power of the Holy Spirit in that service. After a time, having obtained assurance of the answer, he entered his pulpit, and twenty souls were converted under that sermon.

O for a ministry set on fire of the Holy Spirit! And let the pew cry out: "Though we have eloquence, culture, wealth, social standing, all these are naught unless God manifests Himself in our midst." Given these in our churches and mission fields, there will be revivals, souls saved, churches built up, and God glorified.

That he would grant you to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith. Eph. 3:16, 17.

Then the people rejoiced, for that day they offered willingly, because with a perfect heart they offered willingly unto the Lord. I Chron. 29:9.—*Rev. J. G. Bishop, D. D., Christian Missionary, January, 1902.*

One of the Greatest Hindrances

One of the greatest hindrances to the general enterprises of the church to-day is localization.

For a long time we have realized this fact, and have endeavored to bring about a change, to the end that all our general work might take on new life, and that the cause of Christ might be more materially strengthened.

It is "centrifugal" rather than "centripetal" effort that widens our influence and increases our field of activity in the Master's service. Certainly, we should centralize rather than dissipate our efforts, but the centralization should be upon the general rather than the local good. Look after the local work, to be sure, but mainly as a means to a larger end. If we, as a church, would but realize this fact we would see such a quick, vigorous, luxuriant growth in all phases of our work as we have never seen before.

We have preachers who always subordinate the general welfare of the church to that of their own local organizations. They quote and twist to suit the occasion and their inclinations that old adage, "Charity begins at home," and they live up to it more rigidly than they do the precepts of the Bible which they profess to follow. We have no patience with, and no faith in, that pastor who says: "I just can't get up anything much for home missions, foreign missions, education, and the like—we have just about all we can stand up under to keep up the work in our own church"—meaning by this the little local organization which he is pretending to serve, and which very properly keeps him always

"in a fidget" about his salary. He is not worth a salary.

We have heard of preachers who go to conference, and even parade the fact that "every cent of my salary has been paid," and can sit still, without a blush, and hear their church letter read showing a deficit, many times a very large one, in the funds brought up for the various enterprises of the church. Yea, more than this, some time ago we heard of a preacher in our church boasting of the fact that his local church had "over-paid" his salary—and a reference to the conference records showed that this church, that same over-paying-salary church, had in every instance fallen short, far short, in the amounts contributed to the various enterprises of the church. Now, we do not know that we were correctly informed; let us hope that the brother who told us was, by some means, mistaken. But, if it is true, God pity the church, and God pity the preacher. They are "local" sure enough, narrowly, selfishly, so and eventually both will die of self-love, life literally burnt out by the fires of selfishness.

And again, there are laymen who profess great love for their local church—and perhaps they do a little something for it—but you never hear them mention the general enterprises of the church. They are narrow, self-centered and selfish; and are seemingly content to go through the world without feeling even the faintest thrill of that larger life that comes to him who loves somebody outside of himself, outside of his own immediate family; who

loves humanity, and who strives for the advancement of Christ's kingdom rather than his own.

We believe the tidal wave has been started in the right direction by those broad-minded, large-hearted, humanity-loving ministers who have studied and worked together for the general good, and from their labors there will pour henceforth an ever-increasing stream of influence for the cause of Christ and His church into our conferences and churches that will help to purify them of some of the narrowness and selfishness that has crept into them through unworthy channels.

If your pastor is interested in, and labors for, the local church only, or disproportionately, you had better make a change—his salary is the thing that is uppermost in his mind. If your church is only local in its interest, and you, as pastor, cannot teach it the lesson of larger life and duty, you had better leave it, and go where your talents may be better employed—"Ephraim is joined to his idols." Their vision is bounded by four walls, and their ideas are in their pocketbooks.

Let us love our local church and work for it with a zeal that becomes an interested and worthy member. And on the other hand, let us love the general enterprises of the church at large and labor for their strengthening as becomes a Christian who loves his fellowman and his God as Christ has loved him. —*E. L. Moffitt, LL. D., in the Christian Sun.*

Not by Might nor by Power

There is in our generation a growing idolatry of military glory and conquest. We desire to be the

PROF. J. N. DALES
Editor *Christian Vanguard*
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possessors of the vastest empire that has been—one upon which the sun never sets. We ought to beware of this lust of imperialism, for it is not the great militant empires that have contributed most to the world's progress. A small nation may possess, if not the arms that conquer, the ideas and resources that lay the universe under tribute. Such is the lesson of history, and over and over again have aggressive kingdoms been forced to repent in sackcloth and ashes.

It is one thing to admit that there are certain causes for which a Christian may properly unsheath his sword; it is another thing to claim that war in itself is better for a nation than peace, and that we ought to look chiefly to mighty armaments on land and sea as the great instruments for the spread of civilization and Christianity. No nation needs to sacrifice life in war to be truly great. Rather do the ravagings and cruelties of war obliterate the divinity that is the birthright of all mankind.

The forerunner of Jesus Christ was not Samson, but John the Baptist. The kingdom of God cometh not with observation, with acquisition, nor with subjugation. If all the territory of this great round earth were to-day subject to one conquering emperor, no matter though the cross were blazoned on his banner and on his throne, the kingdom of heaven would not be one whit nearer. "Not by might nor by power, but by my Spirit saith the Lord of Hosts." That is the message of Christianity. A literature that is Christian must exact love and that loyal obedience that springs

REV. F. H. PETERS
Editor *Christian Messenger*
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therefrom. It must check and reprove the thirst for conquest as well as the confidence of brute force. It must firmly vindicate and commend righteousness, and fair dealing and kindness. The simple proclamation of the truth must be depended upon to bring nigh a better age and teach all the tribes of the earth to dwell together in peace.

"By the soul, only, the nations shall be great and free."—*J. N. Dales, in Christian Vanguard.*

Character Self-Revealing

Character is self-revealing, and men are known by their manner of life. Our human names and our way of doing things become synonymous. We cannot hide our real selves; and to speak a name is to recall that for which the life is given. Rockefeller and money, Napoleon and war, Shakespeare and literature, Lincoln and freedom, Jesus and righteousness, is the order of the world. The teacher knows her pupil by his work; the nation knows the citizen by his care for its interests; and the church knows its members by their attitude towards Christian work.

If this is true, it becomes us to make our manner of life worth while. We need to hold fast to the good that has been given room in our lives in the past. Many fail in this. The child loses its innocency, and the young man neglects to practice the virtues of his early training, and begins the downward way. Every one who plans to succeed, must tighten his grip on the virtues already his. He

must do more. He must plan to widen his usefulness. This is the method of the Bible. Jesus so invites us, and every accepted invitation is a decision to enter a larger life. David's watchers knew Ahimaaz by the way he ran. Our gait should reveal our discipleship with Christ. And since we cannot change the Gospel to fit our lives, we should take great care to make our lives meet the Gospel measure, both in the work we do, and in the way we do it. It is something to know the exact nature of the things Jesus did, and to give our strength to like deeds; but it is more to know His manner of life, and to do our own work in the Christ-like way. —*Rev. Frank H. Peters, The Christian Messenger, Sept. 7, 1906.*

A Splendid Challenge

Doors are ajar everywhere. But what of it? Why so much fuss about it? Men and women, if you did but realize it, just this recital of places where so much work waits the doing is the most splendid challenge and appeal to us the Master has ever presented. It challenges us to self-mastery, that we may lay aside the "weights" of every sort and fit ourselves for the accomplishment of a Christian's mission. It challenges us to self-denial, the cutting off of needless indulgences and furbelows. It challenges us in the name of humanity to hasten to humanity's rescue, when to turn a deaf ear can bear no other interpretation than criminal, unchristian indifference, both to duty and humanity, and God's will. It challenges us to attempt

something worthy of manhood and womanhood; for we have long enough pampered ourselves, served our own lusts, centered our attention on chattels and things and materiality. This is not worthy living. But to make all else subsidiary while we serve men, while we develop character and civilization, that is worth the effort of true men and women. And finally, these open doors all over the world challenge us to share in the ultimate conquest and victory of Christianity and the kingdom of our Lord Jesus Christ.—*Rev. M. T. Morrill, in Christian Missionary, January, 1907.*

With Whom Do You Make Your Investments?

"If you give the Lord pennies and the devil dollars, what can you expect in return?" Man's income is in proportion to the amount invested; where he invests his pennies, he receives a penny's reward; where he invests his dollars, he receives a dollar's reward. A dollar to the devil, a penny to the Lord! How many in this world make their investments in this proportion! And alas! how many draw their interest in the same proportion! How many pay twenty-five, fifty, a hundred, dollars a year for whiskey, and—nothing for their church paper, nothing for their college, nothing for their church. Sold out to the devil, and signed the contract with your own blood! Will not the devil own your children? —*E. L. Moffitt, LL. D., in Christian Sun.*

A Policy and a Plea

It is sometimes asserted that the Christians, as a denomination, have no definite policy, stand for no definite thing, and represent no specific proposition; that we advocate everything in general and nothing in particular.

All such accusations are far of the mark. They have in truth no foundation in fact. We are a free people, a people who dare to think, speak, and act on our several and individual accounts. But the Christians nevertheless have a policy, stand upon a platform and preach a creed—yes, a creed. This editor would not dare to speak for all the churches, nor by any means for all the brethren. Nevertheless, of all those called Christians we have never yet found one who did not at least believe the following to be true and steadfast, to-wit:

1. The Lord Jesus Christ is the Head and the only Head of the Church.

2. The name Christian is sufficient and preferable to all sectarian names.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian Character should be the only test of fellowship and of church-membership.

5. The right of private judgment and the liberty of conscience is a privilege that should be granted to all.

What is our creed? The Christ of our Holy Bible. In Him is our life centered and He is our Head and Master. From Him we would take our name, and living in His life we would all be brethren.

Now there are individuals belonging to the different churches who may believe more than the above; but we have yet to find one who does not

believe as much as the above. Many believe more; none believe less.

Is there anything indefinite, vague, unreal, imaginary about this? We think not, no more than there is about the Word of God itself. That Word is broad, liberal, inclusive, full of loving friendship. So should all Christians be.

Because our preachers do not deliver denominational discourses, doctrinal and creedal sermons, let no one be deceived. We have a belief, we are a denomination, advocate a doctrine—that of the Bible—and preach a creed—the Word of God. Somehow, over a century ago now, these people had enough of sectism and doctrinal dogma, and they pursued peace and found it.—*Rev. J. O. Atkinson, D. D., in Christian Sun, April 3, 1907.*

Let Us Keep to the Main Line

A church that shows itself to be a church of Jesus Christ must guard well its tendencies—it must keep to the main lines of its great purposes.

The church as an organized institution may have important enterprises to foster, but her chief work must be found reaching out in four distinct directions:

1. The Church must be *Spiritual,* or it can be a church only in name. If it has only a name, it is a dead failure as representing the Lord Jesus Christ in the matter of the salvation of the world. The day may yet come when churches which are not spiritual may be called "clubs," for that is about

all they are. The true church, however, will never become a "club," but will go about its work, seeking to save the people from sin through Jesus Christ. It is essentially spiritual, and as such its chief work must ever be along the way of spiritual needs.

2. The Spiritual Church will be a *revival church*—a soul-saving agency. In this sphere it will arise and shine and show forth the glory of God in Christ in the winning of the world to Jesus. This is a wide field, and to all practical ends, it comprehends the fulness of the work of God among men. If there is one need above another at this time, among us as a people, it is that we become a flame of revival fire—pressing to the ends of the earth with the gospel message for all men. But to do this the church must go forth as a lamp that burneth. This she can never do till she is herself baptized with the fire of the Holy Ghost. She must burn with His consuming power before she can set others afire with the divine flame of His love. The altar on which this flame must be kindled is the altar of prayer. If the church would see the world brought to the altar of prayer, she herself must first go there, and she must there abide till power is given to her from on high—then shall she go forth to spiritual warfare as an army with banners mighty in God. This is the battle-ground of the church, and she may as well center her main efforts here, for till she is victorious here, she can never have power for great conflicts and great victories in bringing the world to Christ. Here she must take her stand, here she must fight her great

battle for her right to have dominion over the hearts and lives of the lost.

Victory on this field, will mean victory everywhere, and it is just as true that defeat here will mean largely defeat in every sphere of action.

3. The Spiritual Church will be a *missionary church*. There is no qualifying clause to be worked into that statement—it is the naked truth, unless it is possible to have a spiritual church that is ignorant of its obligations and the needs of the world. It may be possible that a deeply spiritual church might be kept for a short time ignorant of the Lord's call to His people to give the gospel to all men. If this be possible, the situation would soon be relieved, for a deeply spiritual church could not a great while be kept in this state of ignorance, and with the bonds of ignorance broken, she would soon speed away with the gospel message. Let the true church know her duty and she will be hard to keep from the fields of missionary service.

4. The Spiritual Church will be an *educational church*—she will never be content to yield the reins to the hand of ignorance. *Christian Education,* not merely in name, as seems to be true in many instances, but in fact. An education whose basis is Christ, whose main thought is Christ, whose highest end is to glorify God in the lives of redeemed men and women, and everywhere shed forth the light of the Sun of Righteousness on a dark and dismal world—this is the Christ church.

Here we have the four corners of the great and widening field of the church in service.

Let us catch up the situation and make it the

rallying cry of our daily service through the generation in which we live and serve, and dying leave it a precious legacy to our children and the world.

A spiritual, revival, missionary and educational church—that is the church of the future upon which the blessings of God will rest in great power and unto much fruitfulness.—*Rev. J. Pressley Barrett, Herald of Gospel Liberty, March 7, 1907.*

Origin of the Name Christian

There is absolutely no use for any secular history, or mental speculation, as to the origin of the name Christian. The writer of Acts, one of the most graphic and vivid historians of all the ages, makes the matter clear enough for the most indifferent to see and understand. Follow the account of the Acts just briefly and you shall see.

If you will turn to Acts chap. 6, ver. 7, you will read that the church was confined to Jerusalem. "The number of the disciples multiplied in Jerusalem." Now turn to chap. 8, ver. 1, (just after the death of Stephen), "And there arose a great persecution against the church which was at Jerusalem; and they were scattered abroad throughout Judea and Samaria, except the apostles." The apostles were not scattered. They remained in Jerusalem, and preached there. Now turn to chap. 11:19, 20, 21:

> They therefore that were scattered abroad upon the tribulation (persecution) that arose about Stephen traveled as far as Phoenicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus.

Now at Antioch, not at Jerusalem, you find a company of Jews and Gentiles increasing to such an extent that they soon want a pastor. When they finally decided upon a pastor and leader for that flock, they did not send off to Jerusalem for Peter, who up to this time had been chief spokesman and leader, but instead they sent down to Tarsus to fetch Paul. Now read ver. 26, chap. 11:

> For a whole year they were gathered together (not gathered now as Jews, but gathered together, Jews and Gentiles) with the church,....and....the disciples were called Christians first in Antioch.

Here was a new collection of people—believing Jews and Gentiles. Here was a new leader, Paul. And here is established a new religious center, Antioch, and such a new organization must have a new name. There was nothing else like it under high heaven and never had been. And they were called Christians. What else could they choose as a name for their new order and organization? They could not be called Gentiles, for there were Jews. They could not be called Jews, for there were Gentiles. My conviction is that by divine direction they wilfully chose this new name for themselves, Christian. Their name is a consequence of the teaching of Paul and Barnabas, the teaching about Christ. There is absolutely no proof anywhere that it was given as a stigma. It was the most natural name in the world. Paul taught them, both Jews and Gentiles, at Antioch, about Christ. They learned of Him, accepted him as their Savior and Redeemer. Why, then, should they not be called Christians, and Christians only from the name of their Master and Leader?

And, by the way, it was from this same center, Antioch, and not from Jerusalem, that Paul, the great missionary, went out on his three famous missionary journeys. Our Savior and the eleven began at Jerusalem and went out from there. As soon as the Gentiles are admitted, the center of religious influence shifts from Jerusalem to Antioch, and from there Paul went out to preach the gospel inviting all men to accept Christ and become Christians.—*Rev. J. O. Atkinson, D. D., in Christian Sun, March 4, 1908.*

EARLY LEADERS

THE EARLY LEADERS OF THE CHRISTIAN CHURCH

An Appreciation

BY REV. M. SUMMERBELL, D. D.
President of Palmer Institute-Starkey Seminary.

The religious denomination in America known as the Christians owes its origin directly to the leadership of six men, who lived and labored at the close of the eighteenth and the opening of the nineteenth centuries. Strangely enough they fall into three groups, separated widely in geographical situation; one in Virginia and North Carolina, one in New England, and the third in the new land of Kentucky. More strangely still, they were all following the same general lines of work and teaching, although for some years each group was ignorant of the existence of the others.

It is of prime importance to the younger people of our churches to gain a more intimate acquaintance with the personality of these men, and with their work, inasmuch as the qualities which insured their success are those which confer leadership in all situations and for all time to come; and further, inasmuch as such knowledge will give a better understanding of the Christian Movement itself, and a more profound respect for the principles for which it stands. The intimate view of great men engaging in a great work in a great way is always

an inspiration to nobler living, and the possibility of reading in their achievements the outworking of great and enduring convictions is a satisfaction to every judicious mind.

The period at which these men appear was one of great ferment in the political and social world. France had discarded her kings, and although the excesses of the Red Terror were to make place for a Bonaparte and a recall of the Bourbon, the monarchical system was destined to give way to the rule of the people for the people. In America independence had been achieved, and the new nation was expanding westward, and winning in the conquest of forest, and stream and mountain, a freedom of thought, the ultimate consequence of which it was incompetent to measure. All life is the outcome of actions and reactions. The sixteenth and seventeenth centuries had been a storm center of religious controversy, with Luther, Calvin, Knox and Wolsey pitted against the Pope and the Society of Jesus. The eighteenth century applied the theories of religious conflict to the political realm, and the argument which had been potent against the domination of lords spiritual was turned against the tyranny of lords temporal, the sword that had smitten bishops and prelates now cutting into the pretensions of provincial governors and kings.

Now as the nineteenth century approaches the reaction turns toward the religious realm. America, as it happened, became the special battle-ground of contending forces. The Old World churches had planted themselves in the new land. Roman Catho-

lics had settled Maryland, and owned the strongest centers of the Mississippi valley. Puritanism was entrenched in New England and the English Church in Virginia. Holland had set her Dutch churches in New York and Albany. Roger Williams had made Rhode Island and the Providence plantations a citadel for the Baptists. William Penn had built Philadelphia as a Quaker colony, and Scotland was sending Presbyterianism into every settlement where her stalwart sons made their home.

But America was young and enterprising. The wild was calling to the venturous. And to add to the expansive forces of states the soldiers of the Revolution were collecting their back pay by help of land warrants, which they realized on by sale to others, or by actual settlement. From Maine to Georgia the frontier line was pushing westward, and new hamlets were springing like magic from the depths of the forest.

With this migration of homes came also the rivalry of churches. Which should prevail in each new community, the Boston Platform, the Westminster Confession, the Heidelberg Catechism, or some other of the struggling faiths? Each stream of emigration carried its own worship, and where the streams met one found the eddying currents of confusion. Preachers and teachers on the frontier felt it imperative to soundly indoctrinate their hearers in order to retain the territory they had preempted, or to gain over adherents from a rival worship. Thus there came to pass a most strenuous doctrinal warfare. What the spear and battle-ax are to the soldier, such are dogmas to the religious

partisan, the weapons of his hand-to-hand battle. On every side the voice of controversy was blatant. Arminianism accused Calvinism. Adult-baptism smote Pedo-baptism: Predestinarianism belabored Freedom of the Will: Free Grace trampled upon Election. Every pulpit was an entrenched redoubt, from which safe spot to deliver hot shot, well aimed, not so much against sin and sinners, as against the pulpit across the way. What the ministers expounded the deacons and the people elaborated. Theological debate was rife, in the parlor, in the kitchen, in the tavern and in the blacksmith shop. Church-members, or unregenerate persons, all had the language of dogmatic contention, and all were naming their adversaries reproachfully, and consigning them to the nethermost perdition. To complete the picture of the period one must remember that on the frontier line there was no lack of primitive vices. Brawling, Sabbath-breaking, profane cursing, drunkenness and profligacy were so common that the letters of the period, as well as the sermons that have come down to us, all have their wail at the prevalence of iniquity.

Into a society like this, of sinners sinning exceedingly, and of saints quarrelling contumaciously, came the six men whom we have in mind, declaring the sinfulness of sin, and proclaiming everywhere that men should repent, and that Christians, without respect to their opinions, should serve the same Christ, and live together in brotherly fellowship.

Now, at the distance of a full century, we must note the greatness of these men and something of

the value of their contribution to the welfare of the church.

We have right to deem them great in the power of their influence. Their attitude was hopelessly foreign to the prevailing conditions of church or of social life, and the truths they taught were a full half-century in advance of their fellows, and yet such was the virility of these men, call it magnetism if you will, that they forced a hearing from a gainsaying world. They preached to growing congregations, they established living churches and they left to their successors a heritage of abiding principle.

We esteem them great also in the earnestness of their consecration. They believed in God, and felt that they were accountable to Him for every act. They believed that God called them to preach the gospel, and they dared not shirk the obligation. They felt themselves commissioned to save souls, and they must be in haste lest they fail of good service. So they taught on Sabbath days and week days. They preached to congregations of hundreds, or to a congregation of one. They forsook their homes and traveled on missionary journeys for scores and hundreds of miles, facing perils of tempest, perils of flood, perils of ungodly men, and in the case of the Kentucky pioneers, the perils of redskin savages.

Nothing daunted them, for they were messengers of the Word, and the Word must go.

We may call them great also in the power of their religious culture. It is an error to imagine, because these men traveled much in waste places,

that they must have been illiterate. On the contrary, Abner Jones of Vermont was a physician and a writer of ready pen. Elias Smith of New Hampshire was a gifted orator and a writer of no mean repute. To him belongs the credit of establishing the first religious newspaper, of which he was proprietor and editor, and which is now, after a hundred years, still the official organ of the Christian people. Barton W Stone and David Purviance of Kentucky were trained in the learning of their time, and both on occasion earned their bread as teachers of academies, imparting their own learning to younger minds. James O'Kelly of Virginia and Rice Haggard of North Carolina were able speakers and writers. O'Kelly had Thomas Jefferson and Patrick Henry for classmates, and he held such rank among the ablest preachers of his day that Thomas Jefferson once had Congress adjourn to enable O'Kelly to preach them a sermon, and there in the meeting-room of Congress he preached so tenderly as to bring many of them to tears.

But we may call them great again in the power of insight. Others were students of the Bible, but these men had the vision of proportion.

While others were bothering themselves with the husks of the gospel, they had the solid grain. They perceived that it was far more important that men should be good and true than to perplex themselves with questions which no one could solve with absolute certainty and so, while others were contending about dogmas and making schism in the Body of Christ, they were teaching that character was a better test than creed, as all the world at last is

finding out, and that all Christians ought to be brothers. The churches are coming to that position now, but a hundred years ago the most of them were stone-blind to any such proposition, and the men who were then able to see the truth were wise above their peers.

Accordingly, we claim that the world owes these pioneers a debt of gratitude which it will never be able to discharge. But we are able to give them the benefit of appreciative remembrance, and grant them the honor of having blazed a path through a trackless maze, which presently all earnest and honest disciples of the Master will be glad to tread, as they march triumphantly toward the Holy City.

Lakemont, N. Y.

MY CONVERSION

My first mental alarm was not through the blessed means of preaching, but by the kind illuminations of the invisible Holy Spirit. I saw by this divine light, that I was without God, and destitute of any reasonable hope in my present state. Now, being moved by faith through fear, I attempted to flee the wrath to come and seek a place of refuge! But, O what violent opposition did I meet with! After many sorrowful months I formed one resolution. With a low cadence of voice and fearful apprehension, I ventured, like Queen Esther who approached the king's presence at the risk of her life, so I ventured in a way of prayer, to speak to the Almighty! With the Bible in my hand, I besought the Lord to help me, and during life that sacred book should be my guide, and declaring that at the close, if I am sunk to perdition, I will say, "Just, O God! yet dreadful! But if Thy clemency and divine goodness should at last rescue me from the jaws of a burning hell, this miracle of grace shall be gratefully remembered by me, a Monument of Mercy."

The things which followed, which were such things as belonged to my peace, the inexpressible change, the instantaneous cure, I am incapable of speaking of; but O, my soul was lodged in Immanuel's breast, the City of Refuge—the Ark of my Rest. And in those days God sent preachers into our dark regions, who were burning and shining lights.

James O'Kelly

JAMES O'KELLY

A Champion of Christian Freedom

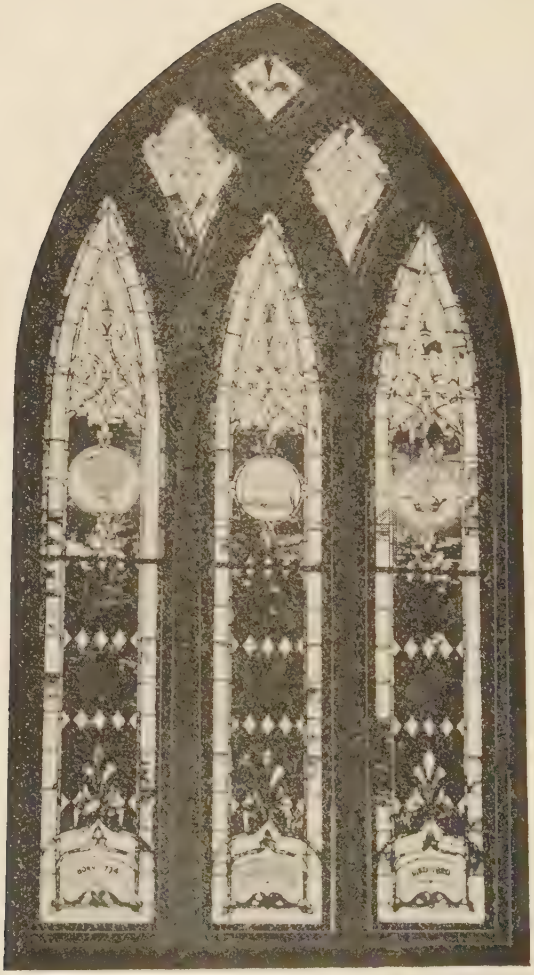
BY WILBUR E. MACCLENNY, A. B.

Rev. James O'Kelly was born in Ireland, in 1734 or 1735. He was a descendant of Cellach, Chief of Hy Many, who was fourteenth in descent from Main Mor. The O'Kellys derive their surname from Cellach, and the annals of the family go back as far as A. D. 960. The members of the family have held important places in the localities of Gallagh and Tycooly for generations, and many have been church workers and church builders.

James was the son of William O'Kelly, who had married into the Chetewode family. On his mother's side several members took Holy Orders, his grandfather being a Doctor of Divinity. Thus we see on one side his family had been church builders, and on the other preachers.

History is almost silent concerning his early life. He says he was born of poor parentage. Regarding his education we know very little. From his will and books we would judge he had some educational advantages in his youth, and perhaps studied Latin and Greek, and he was fairly well read in history.

We are not informed what occupation he followed before he began to preach. In early life, having worked his way over on a vessel from Ireland, he settled near Moring's Post Office, in Surry County, Virginia. Here he lived a worldly life, being fond



THE O'KELLY MEMORIAL WINDOW
in the First Christian Church, Greensboro, N. C. Planned by Rev. L. I. Cox, first pastor of the Greensboro Church.

of prize-fighting and of his fiddle. About this time he became acquainted with his lifelong friend, John Moring, with whom he later moved to North Carolina.

Here he met Miss Elizabeth Meeks, his future wife. Her family was one of the oldest in the colony, having settled near Jamestown in its infancy. They were soon engaged and were married about 1760. She proved a faithful helpmate and through his long and checkered career shared his joys and divided his sorrows. She would go with him to the prize-fights, and when she saw enough had been done, she would ask him to stop and he would always obey her.

To this union two sons were born—John and William. The date of John's birth is not known. William was born April 23, 1763. To the influence of this son the father perhaps to-day owes his prominence. When William was eleven years old he was converted, and was instrumental in his father's conversion. William desired to preach. This is said to have greatly affected his father who thought he was too young for such a calling. William did not preach, but became a statesman, and sat for many years in the North Carolina Legislature, and some say he was once in Congress.

In the summer of 1774 James O'Kelly turned his attention to religious matters and was soon converted. As to his conversion, see page 252.

After his conversion everything irreligious was abandoned. His iron will knew no half-way ground; he deliberately laid his fiddle on a huge fire and burned it.

REV. WILLIAM T. HERNDON *
Elon College, N. C.
The only living great-grandson of Rev. James O'Kelly.

* Dr. Herndon's mother was a granddaughter of James O'Kelly. In early life he was a very successful physician. Later he entered the ministry, serving as pastor with good success. In a crisis in the financial affairs of Elon College, he was sent by the Southern Christian Convention among the churches to raise money for the relief of the college, when great success attended his labors. He then went as a missionary to the Virginia Valley, where he did a great work, organizing several churches and building several houses of worship, greatly encouraging the work there. He is now doing evangelistic work. Last year he witnessed over 600 professions of faith in Christ.

He joined the Wesleyan Societies, and on January 2, 1775, he was licensed a Methodist lay-preacher, and traveled in that capacity until 1784. His name appears first in the Minutes of the Leesburg, Virginia Conference in 1778. The first mention that we have of his preaching in Methodist history was in an old colonial church, in southern Virginia, about 1777. Perhaps this was in the old brick church near Moring's, Virginia.

One writer noticing this early work of Mr. O'Kelly says:

> The people flocked to hear him and great was the work of God under his powerful exhortations, and earnest prayers. In spite of the curate's violent opposition he continued to preach in the chapel for more than a year with increasing success.

He was a man of ability, and soon took a high stand in the ranks of Methodism. His first official station was on the New Hope circuit in North Carolina.

In order to fully understand James O'Kelly's early work, we will have to take a bird's-eye view of the conditions in Virginia in 1778. The Methodists had been in the state six years. English laws, manners, and customs prevailed. The Episcopal Church was the state church, and in many instances it had become very corrupt, and many of its ministers were poor examples of morality, yet they opposed other sects. The Methodists, seeking a closer walk with God, regarded themselves as a part of the Episcopal Church up to the year 1784. The Revolutionary War was on, and the Virginians were down on everything having the English stamp on it. Rev. John Wesley had sent over Rev. Francis As-

bury as a missionary. Mr. Asbury was ambitious to leave his name at the head of American Methodism, while republican ideas were shooting in the popular mind, and the people were demanding the greatest possible freedom in church government. The subjects most discussed in the conferences were regarding the ordinances, baptism, the Lord's Supper, marriage, and the burial of the dead. No Methodist could administer these rites. Episcopal ministers were few, many having returned to England, and those left paid little attention to the Methodists, so that in some places the Lord's Supper had not been administered for years, and thousands were unbaptized. The Methodist ministers and laity felt the thrill of free American air, and demanded that the ordinances be administered by Methodist preachers. Mr. Asbury with a few others opposed this. This was the issue that first started the movement that led to the organization of the Christian Church in the South.

James O'Kelly championed the cause of religious freedom, and the sufficiency of the Scriptures as a rule of faith and practice. This displeased Mr. Asbury and the Northern brethren. This theme in some form was discussed in almost every conference until 1792, when the separation took place.

We will now look at another side of his life. While the Revolution was on, he stood his draft as other men did. Once he put in a substitute, once he marched on foot as far as he was able, and was honorably discharged at the close of the war. During the war he was captured and robbed by the Tories, but was retaken by the Whigs before day.

He was captured by the British. He refused a bribe, and was starved out, and came near dying, but he remained true to his adopted country, and at last made his escape. This proves he was true to America.

Rev. John Wesley called the Christmas Conference for the American Methodists to set up a form of government for the societies. They were directed to follow the Scriptures and the primitive church, and to stand fast in that liberty wherewith God had so strangely made them free. This was Mr. O'Kelly's idea exactly, and had that idea been carried out no separation would have taken place.

This conference met in Baltimore, December 24, 1784. The representative Methodists of America were there. The time-honored plan of Wesley could no longer be carried out in America with no Established Church. The Conference was held with closed doors, and nothing was put to the vote. The societies were organized into the Methodist Episcopal Church of America, though Mr. O'Kelly and many others wanted the word Episcopal left out. He did his uttermost to prevent its being used, but could not prevent it.

On Sunday, January 2, 1785, Rev. James O'Kelly with twelve others were ordained elders, by Dr. Thomas Coke, Revs. Francis Asbury, Richard Whatcoat, Thomas Vasey, and P. W. Otterbein. Then and there James O'Kelly ceased to be a member of the Episcopal Church, ceased to be a lay Methodist preacher, and became an elder in the Methodist Episcopal Church of America.

When the organization was completed it was a

church of *ministers,* by *ministers* and for *ministers,* with Rev. Francis Asbury at its head in truth, if not in form. Mr. O'Kelly with others did not like this form of government, but could only express their disapproval, and hope that the time would come when it could be changed to a free and untrammeled church, and the subordinate preachers get their rights, and still be Methodists.

In organizing, they departed from the New Testament principles—the equality of the brethren—the parity of the ministry—and a hierarchy was inevitable. Virtually every official from the highest to the lowest was an appointee of the bishop.

Mr. O'Kelly's influence in his district was great, and when he returned home he set about to instruct the people, and show them the weaknesses of the plan of government adopted, and to try to have it remedied. Rev. Francis Asbury did not like this, for he thought a layman should pay, pray, and obey.

Mr. O'Kelly is put down in Methodist history as one of the strong men in the great revival in Virginia, in 1788. This lasted for about a year. It is added that he was a man of great powers of endurance, mighty in prayer, full of the Holy Ghost. He was accustomed to arise at midnight and pour out his soul to God in prayer.

He attended the Council in Baltimore in 1789. This meeting was to try to remedy some of the things adopted in 1784. He saw that the measures applied did not suit the case and would have nothing to do with its workings when he went home. Mr. O'Kelly was working for religious liberty and Rev. Francis Asbury was riveting an autocratic, or

aristocratic, form of church government on the Methodist Church. One instance of this we give. In 1790, Bishop Asbury turned out nineteen God-fearing, pious and devoted ministers, because they would not adopt his plans, and only two voted for the adoption.

About this time Mr. O'Kelly began to correspond with the leading Methodists, both in America and England, and made a powerful impression on them for a more liberal polity for the church. He won over Dr. Coke and had a General Conference called November 1, 1792, and to-day some say the Methodists owe this most important part of their polity to James O'Kelly.

The purpose of this conference was to revise the plan of government for the church. After discussing other things, on the second day, Mr. O'Kelly offered the following resolution:

> After the Bishop appoints the preachers at conference to their several circuits, if any one thinks himself injured by the appointment he shall have the liberty to appeal to the conference and state his objection, and if the conference approve his objection the Bishop shall appoint him to another circuit.

A long and stormy debate followed, lasting nearly a week. The ablest men of Methodism were arrayed against each other. At first it seemed that the resolution would pass without much opposition. The resolution was at length divided and the discussion begun anew. Sunday intervened and Mr. O'Kelly preached in the city. Monday the discussion was continued until bedtime, when the vote was taken and the resolution lost.

When the motion was lost, Revs. James O'Kelly,

Rice Haggard, William McKendree and others, left the conference, and Mr. O'Kelly wrote a farewell letter to the conference. English Methodists had passed a similar resolution a few months before, but Mr. O'Kelly did not know of it.

Bishop Asbury and Dr. Coke at once set about to try to reconcile Mr. O'Kelly and his associates. They were asked on what terms they would return. The answer was: "Only let an injured man have an appeal." This would not be granted. Mr. O'Kelly and friends then went home. Bishop Asbury sent messengers to him beseeching him to return, and telling him how he valued him. The Methodist pulpits were left open to him, if he would keep quiet, and he was to receive his usual pay. This, however, was never paid.

When he was leaving Baltimore the false report was started that he denied the doctrine of the Trinity. Did space permit it we would give evidence to show how he was slandered. His account of his conversion, and the form of ordination of his ministers, shows where he stood.

Mr. O'Kelly and his brethren met at Reese Chapel, in Charlotte County, Virginia, in 1792, to look over the situation. Another meeting was soon held at the same place. At these meetings the seceders strove hard for union with the Methodists, and sent messengers with their petitions to Bishop Asbury. They only asked for some amendments. These were not granted. Mr. O'Kelly then drew up an humble petition pointing out a few of the evils he saw in the government of the Methodist Episcopal Church, and prayed for union. The Methodists were not

allowed to sign these petitions under pain of expulsion.

The seceders next met at Piney Grove in Chesterfield County, Virginia, on August 2, 1793. They now asked permission to meet the Bishop in conference that the Methodist Episcopal Church government might be examined by the Scriptures, and amended according to the Holy Word. Bishop Asbury's reply to this request was:

> I have no power to call such a meeting as you wish; therefore, if five hundred preachers would come on their knees before me, I would not grant it.

Two courses were now left, to separate, or to slavishly submit. They chose the former. Here is where Rev. James O'Kelly ceased to be a Methodist Presiding Elder, and became the *first* Christian minister. This was at a conference at Manakintown, Powhatan County, Virginia, December 25, 1793.

Here the plans were laid for a free and untrammeled church, with the Bible as a creed. The ministers were to be on an equality, the laymen were to have votes, and the executive business was left with the church collectively. Another conference was called before inaugurating the new plan. They called themselves "Republican Methodists." Missionaries were sent out and did wonderful work.

The next General Meeting was held August 4, 1794, at Old Lebanon, Surry County, Virginia. It was held with open doors that all might see and learn. A committee of seven men was appointed to devise a permanent plan of church government. Finally they determined to lay aside every manuscript, and

follow the Bible as their guide, and have no government besides the Scriptures as written by the apostles. The question of a name then came up again. Rev. Rice Haggard arose, holding a copy of the New Testament in his hand, and said:

> Brethren, this is a sufficient rule of faith and practice. By it we are told that the disciples were called Christians, and I move that henceforth and forever the followers of Christ be known as Christians simply.

The motion was carried.

Mr. O'Kelly says:

> At this conference the blessed *Jesus* was proclaimed *King* and *Head* of the people without one dissenting voice. The holy qualifications of an elder as laid down by St. Paul were read and explained. Then after prayer we proceeded in the following manner to ordain ministers: In the name of our Lord Jesus Christ, by the authority of the Holy Scriptures, with the approbation of the church, and with the laying on of the hands of the presbytery, we set apart this our brother to the holy office of Elder in the church of God: In the name of the *Father*, and the *Son* and of the *Holy Ghost*.

There were about thirty ministers with Mr. O'Kelly at the organization; prominent among these were Revs. Rice Haggard and Burwell Barrett. The organization completed, aggressive work was begun.

O'Kelly's Chapel, in North Carolina, was organized the same year, and he began his preaching tours afresh, and planted churches in the destitute places. For something like thirty-three years he labored faithfully to establish the Christian Church in the South, and before his death he saw it well established in the minds and hearts of the people. Prior to his death he asserted that he believed the cause of full religious liberty would finally triumph.

He often held open discussions with the enemies of the new church, for they were many. One of these was in the Methodist Church in Portsmouth, Va.

He was a firm believer in baptism by sprinkling or pouring.

At the General Meeting of 1807, at Raleigh, N. C., he baptized Rev. Joseph Thomas, the "White Pilgrim," by pouring.

In Mr. O'Kelly's day the territorial limits of the Christian Church in Virginia and North Carolina were as large, if not larger, than they are to-day. Commencing at his home in central North Carolina, it extended from there to Norfolk, Virginia, then up the Chesapeake Bay shore to the neighborhood of Mt. Vernon, from there to Winchester, Virginia, and then it seems that there were some churches in southwest Virginia. From this we get an idea of the size of his circuit, for he visited all the churches, and while riding in his gig he wrote most of his books.

It is said that he was an intimate friend of Patrick Henry and Thomas Jefferson, and perhaps visited these distinguished persons on his preaching tours.

While visiting in Washington, D. C., Mr. Jefferson is said to have secured the Hall of Representatives and invited Mr. O'Kelly to preach. He did preach twice, and on the second occasion Mr. Jefferson was the most delighted man in the audience.

Bishop Asbury has this to say in regard to the last meeting with Mr. O'Kelly near Winchester, Virginia, on August 23, 1802:

Monument over the grave of James O'Kelly, the hero of "the three month's circuit," on the O'Kelly farm in Chatham County, N. C.

"When spring returns, with dewy fingers cold,
To deck the sod that wraps his mold;
She there shall dress a sweeter sod
Than fancy's feet have ever trod;
By angel forms his dirge is sung,
By forms unseen his knell is rung."

We met in peace and asked of each other's welfare, talked of persons and things indifferently, prayed and parted in peace. Not a word was said of the troubles of former times.

James O'Kelly is said to have preached five sermons at different places in one day and none of these bore any sameness. The strongest Methodist preachers followed in his track to win back those who had joined the Christian Church.

He was the author of several books. We mention the following: *The Author's Apology for Protesting against the Methodist Episcopal Government, A Vindication of an Apology, Divine Oracles Consulted, Christicola, Church Government, The Christian Church, Annotation on His Book of Discipline, Letters from Heaven Consulted, A Tract on Baptism, Commentaries on the Books of the New Testament, Hymns and Spiritual Songs Designed for the Use of the Christians*, and *The Prospect Before Us.*

Hope did not desert him in age and feebleness extreme. He gave testimony to those around him at the close of his life that he went down to the grave satisfied with the past, and peaceful and trusting with respect to the future. He had a long, white, flowing beard, and continued to preach after he was unable to stand, sometimes sitting while he preached.

He passed away at his home in Chatham County, North Carolina, on the 16th of October, 1826, in the triumphs of a living faith, after a painful and lingering illness which he bore with Christian fortitude and a perfect resignation to the Will of Heaven. He was in the 92nd year of his age and had been a

minister of the gospel over fifty years. He was buried in the family cemetery on the farm.

For twenty-eight years it seems that no shaft was erected to his memory, but in 1854 the Christians, South, erected to his memory a monument bearing this inscription: "James O'Kelly. Champion of Christian Freedom." This short sentence sums up the life work of the organizer of the first free and untrammeled church in America. He lived far in advance of his time, and he will be admired more and more as the years go by, until his creed shall become that of the Protestant world. He served his day and generation well.

Suffolk, Va.

RICE HAGGARD

BY REV. J. J. SUMMERBELL, D. D., DAYTON, OHIO.

Rice Haggard was the herald to the church, and of the church, "coming up out of the wilderness."

At midnight Rice Haggard uttered the cry, "Be hold, the Bridegroom cometh; go ye out to meet him." He was the herald, calling on the bride to take the name of the Bridegroom. He also insisted on the full purity of the bride's principles. This will appear by the history I will relate.

Rice Haggard was born in 1769, and died in 1819.

The following matter is condensed from a letter of Joe Berkley Green, published in the *Herald of Gospel Liberty,* June 29, 1905:

J. J. Summerbell, Dear Brother:—I have traveled hundreds of miles in quest of information in regard to Rice Haggard.—Since writing to you, I have visited his old home in Cumberland County, Kentucky. Part of the house in which he lived is still standing. It stands at the forks of Kettle Creek, the Logan fork on one side and the Wells fork on the other.

In the neighborhood I found a copy of the Christian Hymn-book published by him in 1818.

Rice Haggard was born in the eastern part of Virginia. His mother's maiden name was Rice. He was born in the year 1769, and was ordained to preach the year he was twenty-two, in the year 1791, by Bishop Asbury. The license is still in existence. It was written on parchment and signed by Bishop Asbury, a copy of which I have before me at this writing.

Haggard was appointed to a work in Kentucky, where he served about two years, then returned to Virginia, severed his connection with the M. E. Church, attended the Republican Methodist Conference at Lebanon, Surry County,

Virginia, in 1794, proposed to them to take the name "Christian" to the exclusion of all sectarian names, and the Bible as their only creed, which they agreed to do.

He and his brother, David Haggard, labored in connection with James O'Kelly and others in Virginia and North Carolina for several years, in which time he married the Widow Wiles, widow of Samuel Wiles. She was the daughter of Captain William Grimes, of Norfolk, Virginia.

Rice Haggard's oldest son was born in Virginia. He was named James O'Kelly Haggard.

About the year 1803 or 1804 he settled on Haggard's Branch, near Burksville, Ky. We find him at the meeting of the Springfield Presbytery, June, 1804, and Elder Samuel Rogers says it was Haggard first who suggested to Stone the propriety of taking the name "Christian" as that divinely given at Antioch (Autobiography of Elder Samuel Rogers, p. 101); and B. W. Stone says that the presbytery published a tract by Haggard on the name Christian. (Biography of B. W. Stone, p. 50).

Haggard sold his farm on Haggard's Branch, and moved to the forks of Kettle Creek. It seems that his labors extended as far west as Simpson County, Kentucky, as far south as Alabama, and as far north as Champaign County, Ohio. He died in Champaign County, Ohio, while on a preaching and business trip, and was buried there in 1819.

I have a copy of his will, written on his death-bed in Champaign County, Ohio.

His daughter-in-law thought he was probably carried to Xenia and buried there.

I have a list of twenty-five congregations in the field of his home labor that existed before 1831, one of which, Bethel, on Marrowbone Creek, was probably the oldest in southern Kentucky; but I find no trace of local church or organization among them until 1819, the year of Haggard's death, only among the Christians called Mulkeyites, a movement of Christians coming out from the Baptists in 1809, under the leadership of John Mulkey. The movements were independent of each other at the start. Thus it seems that in his later years Haggard was opposed to both local and general church organizations.

Some of the members at Old Bethel were members before in North Carolina, and I heard of an old brother who, when called a Campbellite, would laugh and say, "My mother was a Christian before Campbell was born."

Having twice carefully inspected the foregoing matter of J. B. Green, (at the time of his writing,

at Pope, Allen County, Ky.,) I find it bearing all the tests of truth that I can apply. As to Haggard's influence on the movement in Kentucky, in which Stone, Purviance, Marshall, Dunlavy, M'Nemar and Thompson received the credit of being leaders, I find the statement of Brother Green corroborated in part by that passage in the Biography of Stone, to which he refers, as follows:—

> Under the name of Springfield Presbytery we went forward preaching, and constituting churches; but we had not worn our name more than one year, before we saw it savored of a party spirit. With the man-made creeds we threw it overboard, and took the name *Christian*—the name given to the disciples by divine appointment first at Antioch. We published a pamphlet on this name, written by Elder Rice Haggard, who had lately united with us. Having divested ourselves of all party creeds, and party names, and trusting alone in God, and the word of his grace, we became a by-word and laughing stock to the sects around; all prophesying our speedy annihilation. Yet from this period I date the commencement of that reformation, which has progressed to this day. Through much tribulation and opposition we advanced, and churches and preachers were multiplied.

That Stone and his companions were influenced to adopt the name *Christian* by the instruction and influence of Haggard, as represented by Brother Green, is easily understood, also, when we remember that Haggard was the man who, on August 4, 1794, at Lebanon, Surry County, Virginia, had made the motion, which was unanimously carried, for the adoption of the name *Christian*. For Haggard was a minister of great success in persuading men to the truth. He was a good man, an able leader, an author of various productions; and in 1804 published one work entitled "Union of All the Followers of Christ in One Church," of which E. W.

Humphreys said, it "created quite an excitement among friends and foes."

It is thus seen that the brethren of the west were indebted to Rice Haggard for light on the true name.

It is interesting to observe that Brother Green, who had made investigations among the localities and congregations remembering Rice Haggard, attributes to him in his later years a spirit of opposition "to both local and general church organizations." It is evident that his logical, philosophical, and independent habit of thought, compelled him to recognize that the New Testament did not place any approving emphasis on ecclesiastical organization or government, but wholly on individual spiritual life and Christian conduct.

Had Barton W. Stone possessed equally accurate insight into religious truth, he would never have made his so-called union with Alexander Campbell. But Stone seemed to feel that organization, in the human sense, was to be cultivated. As result came disaster to the cause of truth. Members of Stone's congregation where the so-called union had been effected, have personally told me (J. J. S.) how in his latest years Stone would sit in the audience weeping with pain, listening to human doctrines, that cut off from the promises of the gospel all sprinkled Christians, arbitrarily preached by Campbell's followers in the pulpit made sacred by Stone's labors; Stone, too late perceiving that his organic union with Campbell made him seem to approve, in the name of union, a narrow, unscriptural, unspiritual, dogmatic sectarianism. But Stone's tears

could not wash away the negotiations to which he had been a party; and year by year he was less honored in the locality where he had been diplomatically duped. Now he is made a saint by the successors of those who tricked him.

Rice Haggard, apparently, made no such mistake. He was more like a prophet. But whether he opposed "organization" in such a spirit as to paralyze growth, I have not yet discovered. But I have seen no proof of it. It was Stone's ecclesiastical "union" with Campbell, years after Haggard's death, that injured Bible Christianity in Kentucky and southern Illinois.

But on the subject of the name, Rice Haggard's work was so effective that the momentum of it continued for twenty years after his death; for as late as 1839, in number (9) nine of the "Millennial Harbinger," we find that Alexander Campbell, the founder of the denomination, Disciples of Christ, theologically termed Campbellites, wrote the following article, whose perversions of truth I do not now take space to name, but call attention especially to the vehemence with which he argued that a denomination had sprung up in various sections, already calling themselves *Christians*. The following is Alexander Campbell's article; showing that Rice Haggard's influence had been mighty:—

Our Name.—Into what, or into whom have we been immersed? Into Calvin, Luther, Wesley, Campbell, or Reformation? If not, then why nickname us, or we nickname ourselves, when we assume or choose designations? Shall we be called Disciples of Christ, or Christians? Why not call ourselves Christians? Not because we have another leader than Christ; for he is our teacher. We believe in him—were immersed into his death—and have thus put

on Christ. But we have been anticipated. The term *Christian* in New England, and in some other sections of this land, is a name chosen and appropriated by a party who boast that they are *Unitarians*—disbelieve in baptism for the remission of sins—and refuse to celebrate the Lord's death as often as they celebrate his resurrection, &c., &c.

Were I, or any brother, to traverse much of New York, New England, and some other sections, and call ourselves *Christians*, as a party name, we should be admitted by all Unitarians and rejected by all of a different belief. One party would fraternize with us, while the others would repudiate us and unchurch us, because of our supposed Unitarianism, Arianism, &c. For this reason we prefer an unappropriated name, which is indeed neither more nor less than the scriptural equivalent of *Christian;* for who were called Christians first at Antioch? They had a prior, a more ancient name. They were called *Disciples*. Disciples of whom? Of Christ. *Disciples of Christ* is, then, a more ancient title than *Christian*, while it fully includes the whole idea. It is, then, as divine, as authoritative as the name *Christian*, and more ancient. Besides, it is more descriptive; and, better still, it is unappropriated. It claims our preference for four reasons:

1st. It is more ancient.
2d. It is more descriptive.
3d. It is more scriptural.
4th. It is more unappropriated.

1st. Our first reason is indisputable; for *the Disciples of Christ* were called Christians *first in Antioch.* Those who from the day of Pentecost were known throughout Judea, Galilee, Samaria, and among the Gentiles as Disciples of Christ, were, at Antioch, many years afterward, called, for the first time, *Christians.*

2. It is more *descriptive:* because many people are named after their country, or their political leaders, and sometimes after their religious leaders, who feel it an insult to be called the pupils or disciples of the persons whose names they bear. Germans, Franks, Greeks, Romans, Americans, Columbians, Jeffersonians, &c., do not describe the persons who bear their names, for they are not supposed to be the pupils of such men. Might not a stranger, an alien, imagine that *Christian*, like *American* or *Roman*, had some reference to country or benefactor, or some particular circumstance, rather than scholarship? Disciple of Christ is, then, a more descriptive and definite designation than Christian.

3. It is more *scriptural.* Luke wrote his Acts some thirty years after the ascension. Now in his writings,

which give at least thirty years' history of the primitive church, the word *Christian* occurs but twice—used only by the *Antiochans* and by King Agrippa; *but no disciple, as far as Luke relates, ever spoke of himself or brethren under that designation.* More than thirty times they are called *Disciples* in the Acts of the Apostles. Luke and other intelligent men called them often "*brethren*" and "*disciples*," but never Christians. Again, we have the word Christian but *once* in all the epistles, and then in circumstances which make it pretty evident that it was used rather by the enemies, than by the friends of the brotherhood. Our proposition is, then, abundantly proved, that it is a more scriptural, and consequently a more authoritative and divine designation than Christian.

4. It is more unappropriated at the present time. Unitarians, Arians, and some other newly risen sects abroad, are zealous for the name *Christian;* while we are the only people on earth fairly and indisputably in the use of the title *Disciples of Christ.*

For these four reasons I prefer this designation to any other which has been offered. Can any one offer better reasons for a better name? A. C.

Thus Alexander Campbell argued against that swelling tide of favor for the name *Christian*, given by divine appointment at Antioch to those who had before that been called brethren, or disciples, or children, or other names not significant of character.

Thus Alexander Campbell argued against that tide of favor which was winning his own sect to the name *Christian;* a tide of favor whose first impulse in modern times originated in the sunny brain and heart of Rice Haggard; a tide that was started by him in 1794, when the "times" of prophets were fulfilled, in Virginia, and by his Bible logic, stated in Kentucky less than a half score of years later, was made to sweep along Barton W. Stone, Purviance, Marshall, Thompson and others in its mighty flood; a tide of favor that has captured the Endeavor Society, the Women's Christian Temperance

Union, the Christian Alliance, and many missionary societies.

It should be remembered all along that Rice Haggard led in this whole movement, in the sense of pointing to the true Bridegroom, and weaving the true bridal garments for the bride, while still in this world. O'Kelly accepted his principles; and so did Purviance and Stone, though Stone was later misled. Even in Virginia Haggard was the man, not only who proposed to drop all names but *Christian*, but he was the man who proposed to drop all creeds but the Bible. All this was while Elias Smith, Barton W. Stone and others were slumbering and dozing, in their dreams calling themselves not by the name of the Bridegroom, but Baptists and Presbyterians, though having gone forth to meet the Christ. In the darkness of human creeds, sectarian exclusiveness, and divisive names, Rice Haggard, probably unconscious that he was fulfilling the prophecies of Revelation, chapters 11, 12 and 13 and other Scriptures, came, saying, "Prepare ye the way of the Lord," the "Bridegroom cometh."

Dr. Barrett, though having asked me to prepare this article concerning Rice Haggard, kindly gave me help by securing of Prof. P. J. Kernodle, of Elon College, the following matter gained by the patient and skilful labor of the professor:—

He married the widow of William Wiles. She was the daughter of William Grimes and only legal representative in 1809. William Grimes was an officer in the Revolutionary War and became entitled to 4,000 acres of military bounty lands which were valued at $5,000.00. These lands descended to his daughter Nancy Grimes, for which "a warrant No. 3990 was issued from the Land Office of the said State of Virginia on the 2nd day of December, in the year

1785, to the said Nancy Haggard, then Nancy Grimes, as legal representative of the said William Grimes, deceased, for three years' services....as Captain in the Continental line...." She joined her husband William Wiles in the execution of a deed bearing date September 3, 1792, at which time she had not arrived at the age of twenty-one, and hence was born about 1772.

Rev. Rice Haggard entered the ministry of the Methodist Episcopal Church in 1789. While he labored among the Methodists, he proved his gifts and was admitted into full connection in 1790, and stationed in Bedford County, Virginia; in 1791 he was stationed in Cumberland County; and in 1792 in Mecklenburg County. He is recorded as withdrawn with O'Kelly, Allen, and Robertson, in 1793. He was in the Methodist "first regular General Conference" in Baltimore, which began on the first day of November, 1792. Some of those who were arrayed on the same side with him and O'Kelly in the discussion of the "appeal," were Freeborn Garrettson, Ivey Harris, Hope Hull, Stephen Davis, William McKendree. When the vote on the resolution, which was lost, had been taken, O'Kelly with others withdrew from the Conference. O'Kelly was asked on what terms he would return; he said, "Let an injured man have an appeal," to which the reply was, "That cannot be granted." Revs. Rice Haggard and John Robertson with others left the place, O'Kelly leading.

About two weeks after the General Conference had adjourned, Asbury says, "Sunday [November 25] came to Manchester and preached in the afternoon, and felt life amongst the people and preachers who were met for the District Conference." "W. McKendree and R. H. [Rice Haggard] sent me their resignations in writing." While McKendree returned to the Methodists, Haggard stood firm and faithful to the cause he had espoused.

On the 4th of August, 1794, at Lebanon church in Surry County, Virginia, Rev. Rice Haggard, after the committee had labored some time in vain, arose and moved that the Bible be the rule and guide for the Church, which motion was unanimously accepted, and at his suggestion the Conference decided to discard all names except the one which would fully express their relation to Christ, the Head of the Church,—Christians. Though they may not all have been present at this General Meeting, the following co-laborers also took an active part with James O'Kelly and Rice Haggard: Micajah Debruler, William Glendenning, Adam Cloud, William Dameron, Joseph Hartley, Joshua Woorley, and others.

In 1801, he traveled the "Mountain Circuit" in Virginia with Rev. William Dameron. This territory was not un-

known to him, he having been stationed in parts of it before his withdrawal from the Methodists.

He was the author of several productions on the doctrine of the Church, one of which in particular, published in 1804, it is said, created quite an excitement among friends and foes. This was on the subject of the "Union of all the followers of Christ in one Church." In this the name proposed was "Christians." The name as well as his other measures of union were such as had already been adopted, and such as continue to be the platform of the Christian Church at the present time.

In 1807, Rev. Thomas Reeves with Rev. Joseph Thomas visited Elder Rice Haggard, who then resided about twelve miles from Norfolk, out toward the Great Bridge. It was in December about Christmas time. Rev. Joseph Thomas says, "He was a man of a sound, deep, penetrating mind, capable of looking over and excusing youthful imperfections, and of judging their probable abilities....Though it was supposed by some he was an austere, lordly disposed man, yet I found him possessed of every necessary qualification to make him a great, *a good man, a Christian.*" Again, in 1809, Rice Haggard was visited by the young preacher Joseph Thomas. For the following year, he made an engagement with Rev. Joseph Thomas to travel in the western country, but owing to the sickness of the latter the engagement was broken. They had arranged to meet at the home of one of the brothers of Joseph Thomas on New River in Virginia. The time appointed for the meeting was the first day of June, 1810. It is more than probable that this visit was planned to return the visit of Elder Reuben Dooly, who had visited Elder Haggard during this year at his home in Norfolk County, or to visit his brother David Haggard and to make a prospecting tour with reference to his moving to Kentucky. Dooly, born in Virginia in 1773, now lived in Kentucky, and it is said of him: "Indeed, he was like Paul, he knew nothing but Jesus Christ and Him crucified."

About 1812, Rev. Rice Haggard moved with his family to the State of Kentucky, and settled in Cumberland County. He disposed of the remainder of his property in Virginia by deed acknowledged May 14, 1816.

It is to be inferred that after his withdrawal from the Methodists, he was none the less active and persevering in the cause of the Christian Church as was evidenced by his writings. His name will be long remembered by those who wear the name "Christian" only.

In a volume of "Poems" of Elder Joseph Thomas, commonly called the "White Pilgrim," and concern-

ing whom Elder John Ellis wrote the poem beginning, "I came to the spot where the White Pilgrim lay." I find two passages about Rice Haggard, which ought to be preserved in this tribute. The first passage is on page 25 in the "Life" of the "White Pilgrim," introducing his poems, and is as follows:—

> About Christmas, we were some miles below Norfolk, and went to brother Rice Haggard's, a Christian preacher. I found him to be of strong intellect, and of profound piety. He exhorted me to be faithful, and the Lord would make me useful. I loved him, and received with joy his counsels.

The weight to be given to these words may be understood, when I quote the following language of the White Pilgrim concerning the celebrated Elias Smith, found on page 72 of Thomas' "Life":—

> May 24th I arrived in Philadelphia. I put up with John Hunter, Esq., deacon in the Christian society. An appointment was made for me, at their meeting-house, that evening, at candlelight. Before meeting came on, Elias Smith and John Gray, from N. England, arrived. I preached to an attentive audience. On the next evening I heard E. Smith preach. I preached during several days in different places in the city.

That is all the White Pilgrim said about this meeting with the celebrated Elias Smith. You may observe how his statement is marked by careful reserve. There is no "puffing". Then, in the following poem, we may not only derive satisfaction from the glimpses we get of the early life of Rice Haggard, but we are justified in giving great weight to the words of the eulogy, inferring that the extraordinary merits of Haggard broke down the usual reserve of the White Pilgrim in such matters. The poem begins on page 128, as follows:—

AN ELEGY

On the death of *Rice Haggard*, an eminent preacher of the gospel—well known, and highly esteemed in the South and West by the Christian brethren. He died at an advanced age in Champaign County, Ohio, when on a journey to preach the gospel.

O, Haggard! thou hast left thy house of clay,
And winged thy passage to immortal day!
Kind angels hail'd thee to their bright abode,
And shouted, Welcome, valiant son of God.
Imagination points me now thy throne
Among the saints and highest seraphs known.
There dwells thy spirit, and forever reigns,
Triumphant in high heaven's supernal plains.
No storms distress thee in thy sweet repose;
But heavenly peace on thee thy God bestows.
Thy toils are ended; and thy fortune's found
Where golden treasures and rich spoils abound.
Eternal honors crown thy worthy brow,
And scenes celestial open to thee now!
I hail thee gladly in thy robes of white
On streets of gold, in mansions of delight.
No howling winds, nor tempests, beat thee there,
Nor earthly wants, to generate thy care.
Thou hast escaped thy native land below,
To ever live where trees ambrosial grow.
Thou hast behind thee left a name revered,
That once consoled the saints, and sinners feared.
In youth thy God commanded thee away
From fond pursuits and objects of the day—
To leave the plough and all thy friends around
To seek a Savior, and the gospel sound.
Thy parents, poor, had never taught thee then
To read the Bible, nor to use the pen;
But in the smooth sand thou didst learn to write,
And taught thyself to read by faggot light!
Not long till science shone upon thy mind.
Thy sins forsaken, and thy soul refined,
The Savior's call to sound the Jubilee
Was loudly heard, and then obeyed by thee.
In melting strains thy youthful voice was heard,
And weeping eyes among the crowds appeared.
Thy son'rous voice, like silver trumpet's sound,
Awaked the sinner from his sleep profound,
Convinced him he was in the downward way,
Constrained him to repent, to weep and pray.
Thy friends, a num'rous train, now left in tears,

To mourn thee absent for some tedious years,
Do fondly hope to meet thee once again
Where death is foiled in heaven's extended plain.

We do not say that Rice Haggard was inspired in 1794; although his motion had the originality of thought, suggesting John the Baptist at the Jordan, saying, "Behold the Lamb of God." When he made the motion to discard human religious names, and to take only the name of Christ, the Bridegroom, he was preparing the way to discard also human creeds and sectarian tests.

Thus, as the Bible had suggested, the church that had "fled into the wilderness" (to the barbarians, from the decrees of Justinian the Great issued before the middle of the sixth century), there to abide "a time, and times, and half a time," was now "coming up from the wilderness, leaning on the arm of her Beloved," Christ; coming out of the wilderness of human creeds, sectarian names, and dogmatic tests; coming from the wilderness of Virginia, North Carolina and Kentucky; but again "clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars."

"Clothed with the sun," she had the clear truth of the central, chief, original source of light.

"The moon under her feet," she stood superior to the reflected light of creeds.

"Crowned with stars," she was radiant with the diadem of apostles, missionaries, pastors, teachers and evangelists.

"Leaning on the arm of her Beloved," Christ, how else could she do than take the name of her Husband? Leaning on the arm of the Bridegroom, how

else could she do than take his word, rejecting the dogmas of human lovers? Too long had she flirted with popes, bishops, prelates, councils, Luther, Knox, Wesley, Calvin and other suitors.

And Rice Haggard's was "the voice crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." He cried it in Virginia, and the bride made herself ready; the "virgins arose and trimmed their lamps." In Kentucky he cried, "Behold, the Bridegroom cometh, go ye out to meet him;" and Stone, and Purviance, and all the watchers arose and "trimmed their lamps." Twenty-five congregations in Kentucky gathered around him.

What a career of joy his must have been! to awake the church! to announce the Bridegroom! But it is ever the lot of the herald of the Christ to decrease, while the Christ increases. And to-day, notwithstanding his greatness, we are historically curious concerning the fate of Rice Haggard. When John the Baptist, in ancient times the herald of the Christ, was put to death in prison, his disciples came and took up his body and buried him. When Joseph Thomas, our "White Pilgrim," the loving personal friend of Rice Haggard, died of smallpox far from home, in the work of the ministry, he was buried by our brethren of Johnsonburg, N. J. But where lie the bones of Rice Haggard, or who buried him, we do not know. But his glory does not depend on the loftiness of a marble monument, nor on the beauty of a memorial window. He is remembered by what he has done.

We are amazed at the surprising unanimity with which the brethren in Virginia agreed to his motion

for the name *Christian*. We recognize his philosophical and keen intellect, that did not stop with the one victory, that of the name, but pressed on in the restitution to the world of true Christian principles; and we wonder that in this he fully succeeded. And when we stumble on the fact of history, that the adoption of the name Christian was his work also in the west, we begin to recognize a prophet, or more than a prophet.* "What went ye out into the wilderness for to see? a prophet? yea, I say unto you, more than a prophet." He was the herald of the dawn; and for more than a hundred years the bride has been more and more falling in love with the Bridegroom. Rice Haggard may decrease, but Christ increases. He exclaims, "I am sent before Him. He that hath the bride is the Bridegroom; but the friend of the Bridegroom, that standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is made full."

"O thou fairest among women," no more wilt thou consort with human leaders; but "thy desire shall be to thy husband, and he shall rule over thee." Thou shalt have no leader but Christ. And thy name shall be Christian; thy character shall be Christian; thy creed shall be Christian; and thy fellowship shall be Christian.

* This view of Rice Haggard is yet further confirmed by Davidson's History of the Presbyterian Church in Kentucky (page 198) which says: "They (the Christians) proposed to establish a grand communion, which should agree to unite upon the simplest fundamental principles, according to a plan drawn up by Rice Haggard, such as worshiping one God, acknowledging Jesus Christ as the Savior; taking the Bible for the sole confession of faith, and organizing on the New Testament model. To this union of all disciples of Christ, they gave the name of "THE CHRISTIAN CHURCH," and would recognize no sectarian appellation."—*Editor.*

REV. A. H. MORRILL, D. D.

ABNER JONES

Founder of the "Christian Connection" in New England

BY REV. A. H. MORRILL, D. D.

The term "Founder," I believe, is correctly given to Abner Jones, from the fact that he established the first church organization in New England taking simply the name "Christian."

He was born in Royalston, Mass., April 28, 1772, of humble parentage. He knew the deprivations of pioneer life, as his parents removed to Bridgewater, Vt., before he was eight years old and lived, as the early settlers of that town lived, with none of the luxuries now found in the homes of rural communities. He evidently improved the scant educational privileges then afforded of a few weeks schooling in a year, as he was able to teach several terms before he entered upon the work of his calling, first as a physician and then as a preacher.

The obstacles he encountered were overcome, and doubtless contributed their share in the making of the man and the development of sturdy character. One experience which has been preserved for our consideration and profit was his spiritual exercise of mind when a mere lad. For several years a great conflict was waged in his mind as to the duty of living a Christian life. The sense of sin was especially acute, and caused him great mental anxiety. Depressed much of the time for many months

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because of his consciousness of sin, he finally surrendered himself to Christ, and found inexpressible joy. This experience was evidently his before he was fourteen years of age. But after this experience of several months, he passed through seasons of doubt and anguish, from which he was not entirely delivered until some years later. The question of baptism was one of the subjects that engaged his attention frequently, and, because he shrank from it, occasioned many unhappy hours. However, he finally decided the question, and was baptized by Elder Elisha Ransom, on June 9, 1793, undoubtedly by immersion, near the North Meeting-House, in Woodstock, Vermont.

Some of the incidents of his life, prior to his baptism, the record of which he preserved in his published personal narrative, were regarded by him as judgments from God, sent upon him because of his disobedience. Among these may be mentioned his sickness at about the age of seventeen; the cutting of his foot with an axe, inflicting an injury which caused him inconvenience during his whole life; an injury a few months following this which disabled him from engaging in hard, physical toil, and another sickness while spending a few months in the state of New York.

Immediately following his baptism, he set out on foot to go from Woodstock, Vermont, to some place on the seashore in New Hampshire, a distance of fully 125 miles by the route which he traveled. On his way, he visited in Grafton, N. H., Salisbury, where Elias Smith was laboring in a "glorious reformation," and several other towns

Site of the log cabin erected by Abner Jones' father, the first settler in the town of Bridgewater, Vermont. The rock pile indicates the exact spot of Abner Jones' boyhood home.

(From a photograph by F. A. Richmond.)

on the route, finally reaching the coast, probably in the present town of North Hampton, where he remained for some time, receiving much help from bathing in the ocean and drinking the salt water. He met Uriah Smith, the brother of Elias, who had just commenced to preach, and was laboring in the towns in the vicinity of North Hampton, and spent some time with him, later returning home by much the same route by which he went. He was soon called to his brother's in Stillwater, N. Y., on account of the sickness which soon terminated fatally, though not until he had renounced Universalism and become a Christian, evidently as a result, in part at least, of Abner's faithful efforts.

On his return from New York, he engaged in teaching in the neighboring town of Hartland, Vt., where he remained nearly a year and a half, during which time he actively participated in the religious meetings, though still hesitating to believe that his life-work was to be that of preaching the gospel. Apparently because his mind was much exercised upon the subject of preaching the gospel, he gave earnest heed to the teaching from the pulpit, and found that he was not fully in accord with it. He gave much thought and careful investigation to religious subjects, which resulted in his finding himself not in harmony with some of the doctrinal preaching of the ministry of the Church. He determined to believe and practice only such teachings as he found in the Bible. He discarded the name "Baptist," but was willing to be styled friend, disciple, or Christian. While the pastor of the church declared that he would accept no teaching for which

he did not have Biblical authority, Mr. Jones was unable to dissuade him from some of his views, even when he was unable to cite Scripture for them.

While his mind was not fully settled as to the future work, because he had thought much about becoming a physician, he studied medicine, apparently teaching some of the time, possibly to secure the means to help obtain his medical education, and he entered upon the practice of this profession. He lived for a short time in Hartford, Vt., Grafton, N. H., and Lyndon, Vt. He had married, his wife being Miss Damaris Prior. Before his marriage he had made Miss Prior fully acquainted with his views of duty, assuring her that he might feel obliged to give up his work as a physician and become a minister.

His success as a physician was good, and apparently his profession had so engrossed his attention that he had slackened his activity in Christian service, for he bears testimony that his hope became dimmed, and as a result of laying down his public testimony, a season of darkness had ensued. In the third year of his residence in Lyndon, there was a great revival in a neighboring town some ten miles north, and having heard much about it, he determined to visit the place and see for himself. This visit led him to confess his backslidings, both publicly and privately, when he again received the assurance of his acceptance with God. He again entered heartily into the active work as a Christian, and in that connection, the duty of preaching the gospel was forcibly pressed upon his mind. Careful and prayerful attention was given to the matter, and as

he was praying, seeking to be shown what was his duty, this passage of Scripture came to him: "A man's gift maketh room for him, and bringeth him before great men." (Prov. 18:16.) Peace came to his soul, and he promised God to enter upon the work, if He would open the way. Soon the opportunity came, as he was asked to hold a meeting a few miles from home. He accordingly made an appointment for a certain Sabbath, and the manifest help given him by God gave him assurance that he was in the path of duty. Other openings came to him, so that he was fully convinced that it was the will of God that he should become a preacher of the gospel. He felt that he must give up the practice of medicine and give himself wholly to the work. Despite the warning he had given his wife as to the matter, she was not fully agreed with him in his decision, as it seemed to her to be a great sacrifice, but she finally acceded to his decision and afterward became a true helpmate to him in his work.

He began to preach in September, 1801, and was soon invited to preach in the neighboring towns. Not long after this, probably before February, 1802, he, with about a dozen other laymen of Lyndon, organized the first church taking the name of "Christian" only. He thus severed his relationship with the Baptists, and though urged to join the Free Will Baptists, he declined to do so unless he could be simply a Christian, a free man. Upon these conditions they gave him the hand of fellowship, and voluntarily appointed a council for his ordination, which occurred the last of November, 1802, the of-

ficiating clergymen being Elders Aaron Buzzell, Nathaniel King and Nathaniel Brown.

About the time of his ordination he organized the second church taking the name of "Christian" only, in the town of Hanover, N. H., and soon after the third church so named, at Piermont, N. H. All these churches had a short existence and have been extinct more than fifty years.

During the following two years his life was a busy one, he frequently preaching twenty-five to thirty times a month, visiting various places, including Boston and Portsmouth, N. H., tarrying at the latter place some time with Elias Smith, with whom, as his son expresses it, he had "glorious times," as they then were kindred souls.

In Boston, in connection with his preaching in the two Baptist churches, there was an extensive revival, which spread into surrounding towns, in which Mr. Jones also preached. About the close of this revival, Smith withdrew from the Baptist denomination, and because Jones continued to fellowship him, he was no longer welcome in Baptist pulpits. On this account, evidently, it was deemed necessary to organize a new church in Boston, upon the same basis as the previous three organizations occupied, and accordingly the Christian Church of Boston was organized July 1, 1804, with seven members. Jones remained the pastor of this church, though frequently preaching in other places, until January, 1807. He then removed to Bradford, now a part of Haverhill, Mass., preaching most of the time in Salem, Mass., to which place he removed two years later. His ministry here was greatly

blessed, the church enjoying a revival season, soon after he became pastor, spreading to the surrounding towns. As the members of the church were poor, Mr. Jones taught a day school in his home for a time, and also gave instruction in sacred music to aid in securing financial support.

In March, 1812, he took up his abode in Portsmouth, N. H., remaining there until the fall of 1814, when he moved to Stratham, N. H., some twelve miles from Portsmouth, that he might reside in a safer place, as Portsmouth was blockaded by the British. For some months he was largely occupied in visiting and preaching among the churches, encouraging them in their seasons of trial and discouragement. Elder Jones was not free from trials himself, as he was often in need of money to supply the needs of his family, and hence suffered some deprivations, but was never discouraged, and often lent a helping hand to those less fortunate than himself.

In November, 1815, he moved his family to Hopkinton, N. H., he having decided to take the oversight of the church there, organized in 1771, and which is the present Baptist church of that town. At that time this was a place second in importance to Concord only, in central New Hampshire. It was a decidedly pleasant field.

He had given up the practice of medicine when he gave himself fully to the work of the ministry, but the appearance of a disease known as the "Cold Plague" or "Spotted Fever" in the town of Deerfield, some thirty miles from his home, caused the physician there to send an imperative summons to Elder Jones for help, which was so importunate that

he finally yielded and went to the aid of his old friend, and as the disease appeared in Hopkinton only a few days after his return home, the calls came for his service in such way that he regarded it as a providential opening for him to resume practice, in which he continued during his residence there.

Despite the opposition that was aroused because of this resumption of medical practice, he had two seasons of revival, the work also benefiting the Congregational church as well as his own.

While pastor here, he decided to banish the use of intoxicating liquors from his home, which was a pronounced advance step in temperance reform in those days.

Because of some opposition, Elder Jones decided to leave Hopkinton, though it was a great sacrifice for him to do so, and yielded to the urgent request of his former Salem friends to become pastor there again, so in 1822 he took up his residence there, though he had preached there several months before removing his family from Hopkinton.

During this pastorate a new church building was built, which was dedicated May 1, 1828. Of this building he later said, as he was considering the call to Milan, N. Y.:

> If I leave Salem, . . . I must leave a large, beautiful meeting-house, built after my own plan, and the most commodious house I have ever seen.

His two pastorates in Salem covered about eleven years.

It was while absent from this church on leave, in 1829, that he was taken sick in New York state, and upon his recovery, he visited Milan, N. Y.,

among other places, and tarried there and preached, as they were destitute of a pastor, owing to the death a short time before of Rev. John L. Peavey. Though he had entertained no thought of severing his relation with the Salem church, the appeal of the Milan brethren finally prevailed, and he decided to become their pastor, serving them some three years. His relations here were pleasant, and he anticipated continuing as pastor, when he went on a journey, accompanied by his wife, to visit their children and old friends in Salem and other places. After having been away from Milan nearly four months, having received a pressing invitation to become pastor at Assonet, Mass., he decided to accept it, having secured a release from the Milan church, and entered upon his work in October, 1833. Three years later his wife, after a long sickness, during a year of which she was helpless, passed away, which was a great affliction to him. He continued his pastorate there until the spring of 1838, purposing to take a journey into the Middle, and possibly, the Western states, thus carrying out the plan that was interrupted by sickness nine years before. However, he was never able to carry out his plan.

He supplied the Portsmouth, N. H., church for a few months, and then accepted the call to a small parish in Upton, Mass., where he dwelt about two years. While here, he traveled some, and visited all the churches of which he had been pastor.

On August 1, 1839, he was married by his son, A. D. Jones, to Mrs. Nancy F. Clark, of Nantucket, at his son's home in Brighton, Mass.

Concluding his ministry at Upton in April, 1840,

he decided to make his home in the beautiful village of Exeter, N. H., now an important educational center, and he accordingly purchased and refitted a cottage there, his health giving promise of several years more of life.

But this promise was soon dissipated, as he was taken ill in the winter, and his sickness made such progress that he closed his mortal career on May 29, 1841. The funeral service was held in the Christian church, in Exeter, May 31, Elder Elijah Shaw, a long time friend and brother, preaching the sermon, while some twenty preachers, representing several denominations, were present, including the well-known Mark Fernald, who, in his autobiography, speaks of Elder Jones in these words, after mentioning the fact that he was at the funeral: "Much might be said in justice and truth in favor of Elder Jones." Certainly we may give him the same meed of praise that is spoken of Barnabas: "He was a good man, and full of the Holy Spirit and of faith."

While only four churches which he served as pastor are now included within the fellowship of the denomination called Christian, yet many places where he lived and preached are to-day reaping the fruit of his labors, and of others associated with him, in the larger spirit of brotherhood that prevails, and only eternity can make known how much and how well he wrought.

He was a man of great activity during all his ministry, and was instrumental in leading many unto a saving faith in Christ.

Laconia, N. H.

REV. M. T. MORRILL

ELIAS SMITH

The Founder of Religious Journalism

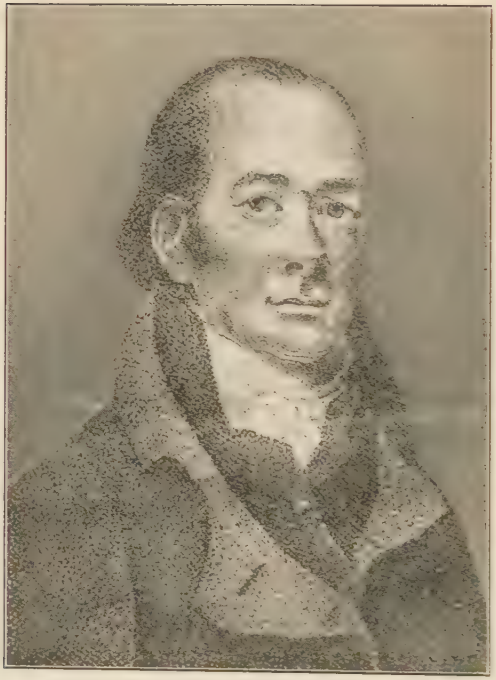
BY REV. M. T. MORRILL, A. M.
Foreign Mission Secretary

The centennial of religious journalism is an event worthy of more than passing thought, and the man who pioneered the way, who published the first religious newspaper, was a man whose acquaintance it is still worth while to cultivate, even though it must be by biography.

ELIAS SMITH'S EARLY DAYS.

Stephen and Irene (Ransom) Smith, of Lyme, Connecticut, were blessed with three sons and two daughters, the son Elias being born June 17, 1769. Of these five children, the two brothers, Elias and Uriah, gained the most fame, and Elias outshone his brother. The elder Smith was a tiller of the soil, in very humble circumstances, and his family never knew the enervation of luxury. But Stephen Smith was an intensely religious man, affected by the religious atmosphere of that time in New England, a member of the Baptist Church. Mrs. Smith had been a Congregationalist before her marriage. And the children who lighted their humble home shared the religious instruction imparted by their parents.

The boy Elias was inured to hardship and privation. His privileges were exceedingly limited. He tells us that his schooling began in his fourth year,



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and practically ended in his thirteenth. He was naturally quick of mind, and the events transpiring during his earlier years, together with the throbbing religious atmosphere, effectually awakened and developed his intellectual powers. The American colonies were passing through the throes incident upon birth of American Independence, and the lad used to see the British ships sailing Long Island Sound. The Battle of Bunker Hill was fought on the sixth anniversary of his birth. And from his earliest days until mature manhood his mind was under the influence of successive religious awakenings in the communities where he lived. As a mere lad he used to have fears for his eternal welfare, and went by himself to pray a prayer out of his spelling-book. When eight years old, by connivance of his mother and her brother, the boy was captured while endeavoring to escape from the meeting-house, forcibly held in front of the minister and baptized by sprinkling, in spite of vigorous juvenile protests.

In the spring of 1782, Mr. Smith, Sr., went to South Woodstock, Vermont, and began the erection of a house, back on the hillside in the dense forest, where he had purchased a tract of land. The whole country was new and largely a forest wilderness, and yet Mr. Smith thought to move with his family to that new country. Before the house was completed he returned to Lyme; and somewhat later in the season loaded his household effects onto a primitive cart, and began the difficult journey to the new home. The road was exceedingly hard, lying up along the Connecticut river as far as Windsor, and then westward a dozen miles through woods and

Site of the Stephen Smith home, now part of the Isaiah Fullerton farm, South Woodstock, Vermont. Here Elias Smith grew from boyhood to manhood.

(From photo by Walter Shurtleff.)

over hills. Elias trudged on foot nearly every mile of the one hundred and eighty. When at last the family came to the new home, this son was so revolted at the sight that he really started back toward Connecticut.

South Woodstock was a growing little village, and before long there were two meeting-houses in the place, one belonging to the Baptists, and one to the Congregationalists. Rev. Aaron Hutchinson, of Pomfret, the town north of Woodstock, used to preach in the Congregational meeting-house. This man was a Harvard graduate, and the pioneer preacher in that part of Vermont. The Baptist ministers were itinerants, and within a few years the South Woodstock people heard a number of them of varying degrees of ability and training. These preachers were the men under whose influence Elias Smith came.

In one of his despondent moods, some time in his sixteenth year, he went into the woods to brood over his religious condition, and experienced what he afterward recognized as his conversion; although years later he was tormented with doubts as to its reality. He now read his Bible continually, and fell into the way of squaring all his experiences and convictions by the plain understanding of what he read. He was so much immersed in religious reflections that he was quite unfit for ordinary manual toil.

Stephen Smith recognized the fact that his son would not make a good farmer, and plainly advised him to seek some other occupation. It was here, in his eighteenth year, that Elias had forty days'

schooling, thirty to learn Dilworth's grammar, ten to learn arithmetic, and eight evenings to learn music. With such meager accomplishments to boast of, young Smith began to teach school in his own district, acquitting himself satisfactorily. He had leisure for reading. By a visit to Connecticut his horizon was much broadened, and his religious experience somewhat deepened.

Soon after his return to Woodstock he was much exercised about baptism, and set his mind at rest by being immersed by Rev. William Grow, after which he enrolled himself with the Second Baptist church of Woodstock. His services as schoolmaster were again required by his home district.

MINISTERIAL CAREER.

For several years Smith had been much vexed with thoughts of becoming a minister. In the last year of his school teaching, impelled largely by the necessity of deciding one way or the other, he obtained leave of absence from school and visited several Baptist association meetings. Finally a dream seemed to furnish him indubitable evidence of a call to the ministry, and he yielded to what seemed the divine will, immediately procuring books and setting about preparation in earnest. By invitation he made a trip northward in Vermont, and across to Piermont and Haverhill, New Hampshire. preaching a few times. For about twenty years he continued to travel and preach. Most of his earlier efforts were in New Hampshire and northeastern Massachusetts.

In 1792, while residing at Lee, New Hampshire,

Elias Smith was ordained as an evangelist, carefully stipulating that he should be free to travel and preach as the apostles did. Three thousand people, it was estimated, were present at the ordination, which was granted by the Baptists. A year later Mary Burleigh, daughter of Josiah Burleigh, of Newmarket, New Hampshire, became Mrs. Smith, and they set up housekeeping in the humblest fashion at Salisbury.

Notwithstanding all his hatred for such things and all his fulminations against them, Smith actually suffered an installation as pastor of a Baptist church in Woburn, Mass., black clothes, band, and all the trappings accompanying, and determined to settle down and stop his wanderings. The church agreed to pay him $333.33 a year. This was in 1798. He immediately felt himself in galling bondage, which continued until he snapped the bonds. The church demanded all the benefices conferred upon its pastor, and he departed almost penniless. Meantime, to mend his finances, he had become a member of a mercantile company which opened a store in Woodstock, Vermont. The store was moved to Salisbury, New Hampshire, in 1801, and Smith determined to settle there, engage in business and quit the ministry. The business throve, and he regarded himself as quite affluent. But being a merchant was bondage to him also, and he felt as bad as ever. This time Providence released him; for the declaration of peace between France and England destroyed war-time prices, and Smith and his partners were left nearly bankrupt. Finally his real estate was turned to the partners, and he was

released from his obligations, almost in destitute condition.

It should be stated that a second reason had influenced him to engage in merchandising—the loss of his Calvinistic theology, leaving him undecided as to what he should preach. He was regarded as a Baptist minister in good standing; but for some time had preached with "mental reservations," and felt guilty and ill at ease. Reason and heart told him that the doctrine of election and others of that class were wrong. The influence of his younger brother finally swung him to Universalism, which he embraced for *fifteen days*. Then he parted from all isms, as he supposed, forever.

JOURNALISTIC CAREER.

It should not be supposed that Mr. Smith ceased his gospel ministry at this point, when he began to write and publish. On the contrary, authorship was an extra line of work, and did not abate a jot of his incessant ministerial labors.

After the disappointing experience in the mercantile business, Elias Smith moved to Portsmouth, New Hampshire, and began to preach there. It was about this time, in 1802, that the stinging cuts of his enemies who attacked him in print suggested to him public printed rejoinders for the dissemination of his views and defense. A discourse on baptism was his first printed piece. Three large editions of a Thanksgiving sermon were printed and exhausted. In the winter and spring of 1803 he composed "The History of the Anti-Christ," which was first printed in the *New Hampshire Gazette,*

later appearing in pamphlet form. That was followed by "The Clergyman's Looking Glass," a brochure severely arraigning the "clergy," by which word he meant to include the ministers of the Episcopal Church, and such others as were "settled" in the various towns and supported by public taxation.

The year 1804 was a busy one, and Mr. Smith suffered greatly in spirit because of his persecutions. New numbers of "The Clergyman's Looking Glass" were issued, attacking prevalent doctrines and abuses in the Church. About February of this year he underwent the most trying ordeal of his life up to this point. During his absence from the city an advertisement of a pamphlet aimed at an "Episcopalian priest" appeared in the *New Hampshire Gazette,* which greatly incensed some of the people. The printer had his printing office taken from him, and was later imprisoned. When Elias returned to the city, it was in an uproar, and the authorship of the pamphlet was laid to him. A mob surrounded him in a barber shop, and he was in danger of physical violence. With difficulty he convinced the committee from the mob that waited on him that he had no knowledge of the pamphlet, and the crowd withdrew, although the city was in a tumult all night Wednesday and all day Thursday, and a large body of his friends had to escort him to and from his evening services.

During March he published, "The Whole World Governed by a Jew," and his enemies grew still angrier. About this time he started a magazine entitled, *"The Christian's Magazine, Reviewer and*

Religious Intelligencer, consisting of subjects Historical, Doctrinal, Experimental, Practical, and Poetical." Contemporary sermons were pungently reviewed in the new publication, and Smith's enemies were not at all mollified. He was met with a cold shoulder throughout a trip to Massachusetts, owing to the influence of the Baptists, who claimed to have excommunicated him. This he met with "A Short Sermon to the Calvinist Baptists in Massachusetts," the text being 1 Samuel 26:19, 20. A history of the clergy from the third century down was printed in the *Christian's Magazine.* Mr. Smith remarks that the clergy in Massachusetts and New Hampshire were much disturbed by his writings this year.

And now we come to a noteworthy date in the history of journalism. On September 1, 1808, appeared the first issue of the *Herald of Gospel Liberty,* the first religious newspaper ever published, so far as is known. The conception of a *religious newspaper* belonged to Hon. Isaac Wilber, of Little Compton, Rhode Island, who made proposals to Mr. Smith to edit such a paper, friends providing for its publication. Smith rejected the proposal, but a few months later issued the paper as above stated, and on his own responsibility, insuring his own freedom of utterance. The journal was a four-page sheet, pages about nine by twelve inches, issued at Portsmouth, N. H., every other Thursday morning, at one dollar a year. The motto contained the idea of a newspaper:

> From realms far distant, and from climes unknown;
> We make the knowledge of our King your own.

Two hundred and seventy-four subscribers comprised the first list, and in September, 1815, the number had increased to only fifteen hundred.

At Little Hampton, south of Portsmouth, Mr. Smith again narrowly escaped mob violence. This was in 1808. His publishers refused to print any more of his books, and he arranged with Henry Ranlet, of Exeter, N. H., to do his printing.

After seven years of residence in Portsmouth, in February, 1810, Elias and his family removed to Portland, Maine, and the *Herald of Gospel Liberty* was published from that city. This move he always regretted. The next spring he was induced to move to Philadelphia; and there, at his residence on Christian Street, between Fifth and Sixth, he issued the *Herald* once in two weeks. Six months of the next year were occupied in composing his "New Testament Dictionary," the most difficult of all his undertakings. Greatly reduced by his herculean labors and by imminent bankruptcy, he fell sick with typhus fever while in New England collecting money to relieve his embarrassment. Early in 1814 his wife died in Philadelphia in his absence in New England. And so trouble was heaped upon trouble.

Mr. Smith resolved to return to Portsmouth, and actually arrived there in January, 1815, with his second wife, who was Miss Rachel Thurber, of Providence, R. I. To liquidate his debts in Philadelphia had taken his whole property, even to table cutlery, and once more he was stripped of posses sions. Friends rallied and he kept on printing the

Herald. His autobiography was completed and printed in the spring of 1816.

In rapid review we have passed over the fourteen years of Smith's life which were most prolific of labors and trials. His ministerial labors were prodigious; his journeys were frequent, long, and arduous; the opposition he met was bitter and violent. Looking back over this period, he expressed surprise that he had been able to undergo so much.

> For a long time I was a spectacle to those characters, and an object of ridicule while passing the streets. Some of every class, from children to men of gray hairs, treated me with contempt, while passing peaceably along. I often received abusive language from people in the streets, and from windows of houses, stores, and workshops.

ELIAS SMITH, THOMSONIAN PHYSICIAN.

In the spring of 1816, probably already contemplating a change in occupation, Mr. Smith removed to Boston. It has been generally acceded by his critics that his financial difficulties drove him to the change. For Smith's finances were always in chaotic condition; he traveled and published much; he received only the meagerest support from churches he served; and he always had a family to support.

Hence after settling in Boston he formed connection with the famous Dr. Samuel Thomson, of that city, originator of the "Thomsonian System" of medicine and therapeutics. Smith had read considerable about the Thomsonian System, and had made practical trial of it. He believed Thomson right, and saw a way to become a practitioner. Hence he learned Thomson's theory and "Materia Medica," and soon fell into a lucrative practice; al-

though at first he had only thought to practice in his own family and among near friends. Henceforth he was Dr. Elias Smith, and resided many years in Boston, maintaining his practice. He is said to have written much upon medical themes, his most considerable pieces being "The People's Book," and "The American Physician," copies of which are still extant.

The change of occupation greatly chagrined his friends; but that emotion was mild compared to their consternation and wrath, when, a few months after he embraced the medical profession, he announced his conversion to Universalism, making the declaration through the *Herald*. He joined the "Universal Convention," and preached the new doctrine in Boston and elsewhere. But he could not go the whole length of the universal tenets, clung to the most of his former beliefs, and did not find real hearty fellowship among the Universalists.

Thus far Smith had continued the *Herald*. The vagary of the editor and publisher no doubt affected its subscription list; and then he was almost absorbed in his new occupation. The Christians needed the journal, and a very loyal man, named Robert Foster, acquired the paper, moved it back to Portsmouth, changed the name, and went on with the publication. The former champion of religious liberty was now quite free to pursue his medical studies and practice. This was in the spring of 1818, a turning point in the career of Elias Smith.

Not many of Smith's medical writings are accessi-

ble now. The general tenor of his work may be judged from the title page of his best medical book,

THE AMERICAN PHYSICIAN
AND
FAMILY ASSISTANT.

IN FIVE PARTS, CONTAINING:

I.
A GENERAL DESCRIPTION OF VEGETABLE MEDICINES.

II.
THE MANNER OF PREPARING THEM FOR USE.

III.
DESCRIPTION OF DISEASES, AND MANNER OF CURING THEM.

IV.
A DESCRIPTION OF MINERAL AND VEGETABLE POISONS, GIVEN BY THOSE CALLED REGULAR DOCTORS, UNDER THE NAME OF MEDICINES.

V.
HEALTH VARIOUSLY ILLUSTRATED.

This was a constructive work, following out the Thomsonian lines of practice and theory.

A few events in this period may be enumerated in concluding. In October, 1817, soon after Dr. Smith embraced Universalism, an "Elders' Conference" was held at Portsmouth to consider what

could be done to hinder the inroads of that faith. The upshot was the beginning of discipline and organization among the Christians in New England.

The *Herald of Gospel Liberty* changed hands in the spring of 1818. Some time between these two dates the Portsmouth Christian church withdrew fellowship from their former pastor.

At a session of the New Hampshire Christian Conference, held at Guilford, June 16, 1823, Smith was present and publicly renounced Universalism, explaining how he fell into the error. He made a second confession before the same body at Durham, in 1827. At sundry other times he acknowledged his error, in hopes of re-establishing fellowship with his old comrades in the reformation; but his advances were met only coolly.

In 1829 he started another magazine, which continued for a time.

"The American Physician" was published in 1832, seven years after Dr. Thomson had issued his "Materia Medica."

"The People's Book" saw the light in 1836.

Finally the Portsmouth church restored Smith to its fellowship on February 20, 1840. He was then a hale and hearty old man, full of hopes, planning to resume his Christian ministry. He did preach some; but the lost ground of more than twenty years he never recovered. Before he had freed himself from other cares and fairly embarked again in the preaching of the gospel, he passed to his rest on June 29, 1846, in the city of Lynn, Mass., whither he had removed some time previous to his death.

ELIAS SMITH, THE REFORMER.

Like most reformers, Elias Smith became so by force of circumstances. He had, as a youth, taken his stand by the Bible, declining to accept more or less in the way of Christian faith and guidance in practical conduct. As early as 1802 he had abjured all sectarian names and professed to be merely a "Christian." A little later he stigmatized the catechism as a human invention. During the same summer eleven Baptist preachers met in "The Christian Conference," and all but committed themselves to leave behind "everything in name, doctrine, or practice, not found in the New Testament." Most of the eleven retreated later.

During 1802 and 1803 Elder Smith was gathering a following in Portsmouth, N. H. In 1803 Elder Abner Jones, of Vermont, arrived, and by his influence the church in Portsmouth and the Christian Conference were induced to throw away their articles and accept the New Testament as an "all-sufficient rule for Christians."

For years the Baptists had been fighting what they were pleased to call "The Established Church," the church supported by tax, and waged war on much of the Puritan ecclesiasticism then predominant. Smith threw himself unreservedly into the conflict. His condemnation was unsparing.

In the year 1803 he was cited to appear before the Woburn church to answer to charges. Immediately he withdrew "for want of fellowship," telling the church that he voluntarily joined them, and that he as voluntarily withdrew. However, he was excommunicated. He told the church:

If you wish to know what denomination I belong to, I tell you, as a professor of religion, I am a *Christian;* as a preacher, a minister of Christ; calling no man father or master; holding as abominable in the sight of God everything highly esteemed among men, such as *Calvinism, Arminianism, free-willism, universalism, reverend, parsons, chaplains, doctors of divinity, clergy, bands, surplices, notes, creeds, covenants, platforms,* with the *spirit of slander,* which those who hold to these things, are too often in possession of.

In 1816 he defined positively his position as follows:

The Holy Scriptures are the only sure, authentic and infallible rule of faith and practice; the name Christian is the only proper one for the believer; in all essentials the Scriptures are plain to be understood; every Christian is free to examine the Scriptures for himself and to impartially judge of the sense and meaning of the same; every Christian has a right to publish and vindicate what he believes is contained in the Scriptures, and to serve God according to his own conscience.

Beyond these statements Smith never went. In his later years he seems to have recognized the excess of his reformatory zeal, and some intemperance in his denunciation of error and abuse. The later statements of his principles were in moderate diction and terms; but the principles themselves were but little altered.

In concluding this sketch one may declare his admiration for Elias Smith, minister of the gospel and reformer. Considering his humble origin and limited early opportunities, no one could have predicted such a brilliant career. He was a natural, forceful orator, a brilliant journalist, and intrepid leader in reformation. His character was above reproach. His conscience was tender, and his sense of true religious liberty was keen and clear. While he was subject to despondency and vagary, yet his

doctrinal contentions largely foreshadowed the commonly accepted positions of to-day. On the subjects of church organization and association, and delegated conferences, his positions were probably unsound. Smith's labors were prodigious, his persecutions and trials almost beyond belief. On the whole, he was a remarkable man, and lacked little if any of true greatness, being one of the commanding figures of his day in New England.

Dayton, Ohio.

BARTON W. STONE

A Scholar and Reformer

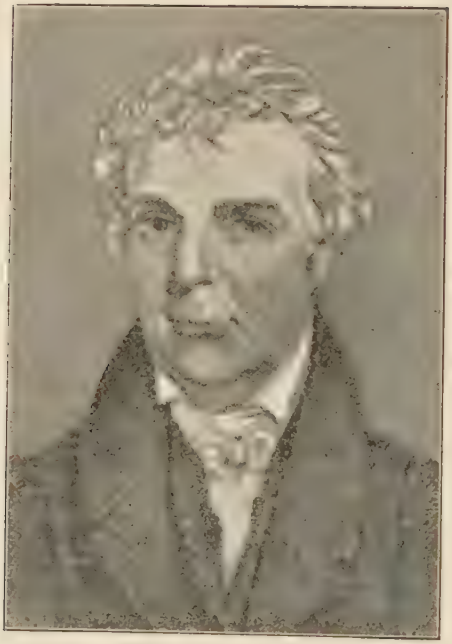
BY REV. O. B. WHITAKER, D. D.
President of Union Christian College

Among the brightest names on the list of God's evangelists shines that of Barton Warren Stone. In brilliancy of intellect, in nobility of character, in purity of heart, in fearlessness in the discharge of duty and in fullness of Christ's spirit, he had few equals; but, like all great men of his class, he was bitterly persecuted and venomously slandered by those who hated and envied him because of his fearless denunciation of the evils they succored.

The opening words of his autobiography are:

> I was born near Port-Tobacco, in the state of Maryland, December 24, 1772. My father, John Stone, died when I was young. I have no recollection of him in life. My mother, whose maiden name was Mary Warren, a few years after the death of my father, with a large family of children and servants, moved to the then called backwoods of Virginia, Pittsylvania county, near Dan river, about eighty miles below the Blue Mountains. This occurred in 1779 during the Revolutionary War.

Though a mere child, the horrors of the Revolutionary War made a deep and lasting impression on his mind. In the battle between Generals Green and Cornwallis, he says: "We distinctly heard the roar of the artillery, and awfully feared the result." Then followed (as they had preceded) the bitter religious contentions, the Presbyterians, the Baptists, the Episcopalians; until "about this time



REV. BARTON W. STONE

came a few Methodist preachers," and the older sects began to unite in their opposition to the new arrival. The child was very deeply impressed by the religious agitations, revivals and wars, and was much tossed about on the waves of doubt and uncertainty in the midst of these troublous seas. And yet even now his precocious mind was forming opinions and arriving at conclusions that would have done honor to the low standard of sectarian contention of the time.

Little did his widowed mother, laboring in poverty to provide for her household, dream that the bright, alert, vivacious, yet remarkably conscientious lad, playing in her yard, or with sparkling eyes relating to her his childish discoveries of joys, or with troubled head bowed in her lap poured out his childish troubles, was one of the mighty "chosen vessels" of God to bear to the world the glad message of Christian fellowship, and to lead the armies of Jehovah against religious intolerance and ecclesiastical bigotry. Like the slave mother of Booker T. Washington, like the widowed mother of Lincoln, or of Garfield, so the mother of Barton W. Stone, all unconsciously, yet nevertheless carefully and prayerfully, was preparing for her nation, for her church, for her God, a gift such as the wealth of a Rockefeller or a Carnegie or a Gould cannot offer.

He took deep interest and intense delight in study, and quickly and thoroughly mastered the rude branches that were then considered a "common school education," and then determined to secure a higher education. In this ambition his mother fully

concurred. He entered an academy at Guilford, N. C., in 1790. To quote his own words:

> With the ardor of Eneas' son, I commenced with the full purpose to acquire an education, or die in the attempt. With such a mind every obstacle can be surmounted in the affairs of life. I stripped myself of every hindrance for the course—denied myself of strong food—lived chiefly on milk and vegetables, and allowed myself but six or seven hours in the twenty-four for sleep. By such indefatigable application to study, as might be expected, I passed several classes, until I came up with one of equal application, with which I continued through the whole of our academic course.

At the very time he entered this academy the distinguished Presbyterian preacher, James McGready, was engaged in a revival meeting in the community, and a number of students of the academy were among the converts. Young Stone had entered the academy determined to secure a thorough education, and to fit himself for the practice of law; and he feared that religion would thwart the object he had in view. He therefore determined to avoid the company of the religious element of the school, and to that end immediately sought the association of "that part of the students who made light of divine things, and joined with them in their jests at the pious." "For this," he says, "my conscience severely upbraided me when alone, and made me so unhappy that I could neither enjoy the company of the pious nor the impious." Space forbids the full account of his long struggle and profoundly interesting conversion. I will quote only the closing words of his own account:

> The discourse being ended, I immediately retired to the woods alone with my Bible. Here I read and prayed with various feelings, between hope and fear. But the truth I had just heard, "God is love," prevailed. Jesus came to

seek and to save the lost—"Him that cometh unto Me, I will in no wise cast out." I yielded and sunk at His feet a willing subject. I loved Him—I adored Him—I praised Him aloud in the silent night, in the echoing grove around. I confessed to the Lord my sin and folly in disbelieving His word so long—and in following so long the devices of men. I now saw that a poor sinner was as much authorized to believe in Jesus at first, as at last—that *now* was the accepted time, and day of salvation. From that time until I finished my course of learning, I lived devoted to God.

As with Paul, as with Luther, so with Stone,—God laid the foundation of his great life in the mortar of trials and sorrow.

Stone became a thorough scholar. He mastered not only the natural sciences and mathematics; but he became remarkably proficient in the languages—English, French, Latin, Greek and Hebrew. He spent several years of his life as a teacher, in private school, professor of languages in a Methodist academy, principal of academy, etc.

In 1793 he became a candidate for the ministry in the Presbyterian Church, but upon taking up the more careful study of his church standards and requirements his mind was deeply troubled. His delicate conscientiousness and high standard of integrity forbade even the appearance of deception or hypocrisy. His first stumbling-block in the study of his church "Confession" was the doctrine of the Trinity. Witsius was put into his hands. To quote his own words:

Witsius would first prove that there was but one God, and then that there were three persons in this one God, the Father, Son and Holy Ghost—that the Father was unbegotten—the Son eternally begotten, and the Holy Ghost eternally proceeding from the Father and the Son—that it was idolatry to worship more Gods than one, and yet equal worship must be given to the Father, the Son and

Holy Ghost. He wound up all in incomprehensible mystery. My mind became confused, so much confused that I knew not how to pray. Till now, secret prayer and meditation had been my delightful employ. It was a heaven on earth to approach my God and Savior; but now this heavenly exercise was checked, and gloominess and fear filled my troubled mind.

He later procured Dr. Watt's treatise on the subject of the Trinity, and with his views he appears to have agreed. He made known to "the pillars" of his church his doubts and position regarding the "Confession of Faith." He says:

They labored, but in vain, to remove my difficulties and objections. They asked me how far I was willing to receive the confession. I told them, as far as I saw it consistent with the word of God. They concluded that was sufficient. I went into Presbytery, and when the question was proposed, "Do you receive and adopt the Confession of Faith, as containing the system of doctrine taught in the Bible?" I answered aloud, so that the whole congregation might hear, "I do, as far as I see it consistent with the word of God." No objection being made, I was ordained.

As an evangelist his life can be compared only with such as Wesley, Whitefield, Edwards, or Moody. The climax of his achievements in this respect was the great "Cane Ridge Revival," of Kentucky. This wonderful manifestation of supernatural power beggars description of either tongue or pen. It was in 1801, "on Friday before the third Lord's day in August." God had already manifested His presence in connection with the recent preaching of Barton W. Stone, and when this revival "of only six or seven days and nights" began there was an immense congregation from all directions, representing all the different religious sects. For some almost unexplainable reason a spirit of unity prevailed. Methodists, Baptists, Presbyterians, etc.,

etc., *all* united in prayer, praise, song and *communion*. When Barton W. Stone rose to deliver the opening address of that wonderful meeting in the midst of the gathered thousands, his eloquent lips became more eloquent, his clear mind became clearer, and his heart of love was overflowing with the outpouring of the Spirit and love of God. A wave seemed to sweep the mighty audience, and in all parts men and women were seen to fall to the ground calling upon the Lord. The air was filled with cries and prayers of the penitents, soon intermingled with the shouts and praises of the newborn souls. Then followed a scene still more remarkable. Ministers of all denominations, their hearts touched by an unseen power, sprang to their feet in different parts of the congregation and began preaching the same things. Mr. Stone says:

> On the universality of the gospel, and faith as the condition of salvation, I principally dwelt, and urged the sinners to believe now, and be saved.

And again:

> We all engaged in singing the same songs of praise—all united in prayer—all preached the same things—free salvation urged upon all by faith and repentance.

So intense was the interest that during five of the seven days' meeting there was no intermission day or night; but the solemn hour of midnight rang, as did the full glare on noonday, with the triumphant shouts and praises and prayers and proclamations of the mighty army of Israel. It is estimated that thirty thousand people were on the grounds during the revival. The number of converts is unknown, only that they numbered in the thousands. But

let me again step aside, and permit the chief actor in this scene to speak:

> A particular description of this meeting would fill a large volume, and then the half would not be told. The number converted will be known only in eternity. Many things transpired here, which were so much like miracles, that if they were not, they had the same effects as miracles on infidels and unbelievers; for many of them by these were convinced that Jesus was the Christ, and bowed in submission to Him. This meeting continued six or seven days and nights, and would have continued longer, but provisions for such a multitude failed in the neighborhood.

Considering the circumstances, probably no revival since apostolic times has equalled it. Such is only a weak, pitiable glimpse of the wonderful "vision," "let down from heaven by four corners," before this holy man of God. And was it not for the same purpose that God had sent the vision to his great apostle at Joppa—to teach the great principle (the very key) of Christian fellowship—"*What God hath cleansed, call not thou common?*" Stone "was not disobedient unto the heavenly vision." He was no longer a sectarian; but declared his desire to fellowship *all* "whom God hath cleansed."

Then came the bitter wars of persecution. All the sects seemed to combine against him; but through it all he stood like a hero, with one hand scattering the bread of life upon the waters of the ocean of lost souls, and with the other wielding "the sword of Jehovah and of Gideon" against the Midianitish hosts of sectarianism.

Having been first a Presbyterian, Stone was a pedobaptist. Years after he began preaching the gospel, in fact, several years after the great Cane Ridge revival, he became convinced that immersion

was the proper Scriptural mode of baptism, and true to his convictions he was immersed. Though his views in this regard were changed, and he had acted in accordance with his changed views, yet it was not with a spirit of intolerance or bigotry, but with a spirit, as he said,

> That every brother and sister should act freely, and according to their conviction of right—and that we should cultivate the long neglected grace of forbearance towards each other—they who should be immersed should not despise those who were not.

Barton W. Stone was not a Campbellite. He never turned traitor to the principles of the "Christian Church," of which he was one of the earliest promoters; and true to those principles, he was ever ready and rejoicing to fellowship every child of God, whether of Baptist, Methodist, Presbyterian or "Quaker" faith. *Christian Character* alone was his test of fellowship, and he believed that none of these peculiar "faiths" in any way invalidated that character. He was likewise ready at all times to affiliate with any body of Christians that was willing to take the Bible as their rule of faith and practice, "Christian" as their name, make Christian character their only test of fellowship, and grant to every follower of Christ the right to interpret the Bible for himself. He visited at one time in Meigs county, Ohio, a small Baptist association. He was received kindly, and urged to take part in the deliberations. When opportunity offered he presented the position of the (then) new Christian Church. This was done so clearly, so lovingly and so convincingly that, as he says:

The mind of the Association was withdrawn from any farther attention to their knotty cases, to the consideration of what I had said. The result was, that they agreed to cast away their formularies and creeds, and take the Bible alone for their rule of faith and practice—to throw away their name Baptist and take the name Christian—and to bury their Association, and to become one with us in the great work of Christian union. They then marched up in a band to the stand, shouting the praise of God, and proclaiming aloud what they had done. We met them, and embraced each other with Christian love, by which the union was cemented. I think the number of elders who united was about twelve. After this the work gloriously progressed, and multitudes were added to the Lord.

Many years after, in fact, during the declining years of his noble life, when a number of Campbellite elders (including Alexander Campbell himself) made overtures for a "union," insisting that they occupied the same ground, being finally convinced by their prolonged assurances that they were acting in good faith, he gladly welcomed them into the closest union and affiliation. But as regarded the "Christian Church," of which Stone lived and died a member, these elders proved to be "wolves in sheep's clothing," and "scattered and divided the sheep" of many of the Christian flocks he had been instrumental in organizing. In many instances they carried off entire congregations (just as the "Shakers" had done a few years before), in some instances securing the houses of worship themselves by having them deeded from the "Christian Church" to some other name (in order to hold them). In truth, few men were further from the Campbellite position than was Stone. He pleaded for the union of all faithful believers in Christ, they refused membership to millions of the noblest and purest followers of Christ; he believed in the power of God's

Spirit in conversion and never doubted the genuineness of the great Cane Ridge revival and the many others like it in which he labored; they ridiculed it all under various depreciatory names; he prayed for the conversion of sinners and taught them to pray for themselves, they denied the efficiency of all such prayers; etc., etc.

Barton Warren Stone died "on Saturday morning, at 4 o'clock, November 9, 1844," in Hannibal, Mo.

Though no great marble statue has ever been erected in his honor, yet he was instrumental in erecting the great monument of universal Christian fellowship that will stand untarnished long after marble or granite has crumbled to dust; though his name has not been written on the human scroll of fame, yet he wrote it in golden letters of love in the hearts of thousands and tens of thousands. Surely in his crown of rejoicing there are many bright stars.

Merom, Indiana.

REV. O. W. POWERS, D. D.
Home Mission Secretary

DAVID PURVIANCE

The Preacher-Statesman

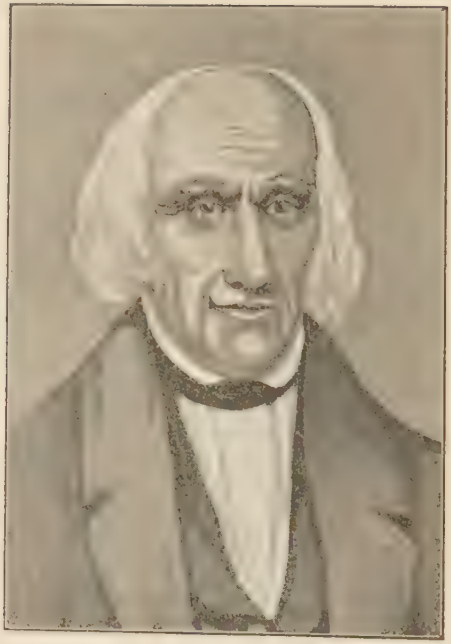
BY REV. O. W. POWERS, D. D.
Home Mission Secretary

The materials for this sketch are taken from the biography of Elder David Purviance, written by his son, Elder Levi Purviance, and published in 1848.

David Purviance was the son of Col. John Purviance, a native of Pennsylvania, who removed in early life to Iredell County, N. C. Here David was born November 14, 1766. His parents were members of the Presbyterian church, and took care to have their son well taught in the principles and doctrines of that body. He was destined by them for the ministry, and to that end was given as thorough a training as the circumstances of the time permitted.

His father served in the American army during the Revolutionary War; and upon David, his eldest son, devolved much of the care of the family. By this and by ill health his studies were interrupted. Later he engaged in teaching.

In the year 1789, he married Mary Ireland, and settled on a farm near that of his father. Soon his father and other relatives moved to Tennessee, where he also went, locating near Nashville. But the country was too much disturbed by unfriendly Indians to be either pleasant or safe, and in 1792



REV. DAVID PURVIANCE

he removed to Cane Ridge in Bourbon County, Kentucky. Here he cleared a space, erected a cabin, and began to change the little holding from a dense wilderness into a farm capable of supplying his simple wants. Although well educated for those times, frontier life at first afforded no scope for his talents. But in the year 1797, he was elected to the legislature of Kentucky, and thereafter for some years represented Bourbon County in that body. He was a sturdy champion of the people, and stood resolutely for their rights in more than one notable contest. His first antagonist was the Hon. John Breckinridge, afterwards United States Senator, who appears to have been easily worsted by the young giant in homespun.

In 1799, an election was held for members of a Constitutional Convention. Mr. Purviance was a candidate; but, owing to his advocacy of the gradual emancipation of the slaves, was defeated. Nevertheless he was returned to the legislature, and served until 1803.

In the year 1801 occurred the "Cane Ridge Revival." Under the influence of this movement he formed his decision to enter the ministry. He had united with the Presbyterian church in North Carolina at the age of twenty, and was at this time a ruling elder in the church. He received a license from the Presbytery to exhort, before being elected to his last term in the legislature, and when the session closed, he "placed himself under the care of the Presbytery" as a candidate for the ministry. At the next meeting of the Presbytery he was called upon according to the custom for a "trial sermon."

His effort was not entirely satisfactory. There was too much "liberality" and "free salvation" in it. He was then examined on the principles and doctrines of the Westminster Confession. Not being able to fully subscribe to the confession, he was continued on probation. Meanwhile charges had been brought against Richard M'Nemar, of the Washington Presbytery of Ohio, for preaching doctrines contrary to the creed of the church. The case was carried to the Synod at Lexington. It became evident that the charge would be sustained, whereupon four men, Barton W. Stone, Dunlavy, Thompson and Marshall, drew up a protest against the proceedings and withdrew from the Synod. The Synod at once passed an act of excommunication, declaring the congregations of these men vacant; but they denied the authority of the Synod to vacate the congregations, seeing that there were no charges against the four. With M'Nemar, they at once formed a new organization, naming it the Spring field Presbytery. David Purviance cast in his lot with the new body, and was at once ordained. The majority of the churches went with their pastors, and the new doctrine was boldly preached. And this was the heresy of which they were charged:

That God loved the world, and gave his well beloved Son to die, that whosoever believeth in Him might not perish, but have everlasting life. That Jesus Christ, by the grace of God, tasted death for every man, and that there was no partiality with God. That the provisions of the gospel were full and free, provided for all mankind indiscriminately. That if sinners were lost, it was not because God had decreed it, but because they would not come to Him that they might have life.

Strange "heresy" this. But more was to follow, for

it began to be evident to these men that they were not completely out of bondage, and that in continuing in the Presbyterian organization, they became a part of a sect.

> They, therefore, agreed unanimously to renounce their former name, with all man-made creeds, and acknowledge no name, but that given to the disciples at Antioch (Christian) and no creed but the Bible.

This conviction was set forth in the "Last Will and Testament" of the Springfield Presbytery, which was in effect the act of dissolution of that body.

Mr. Purviance now threw himself into the work of the ministry without stint. He preached day and night, exhorted, sung, and prayed, and brought all the power of his trained mind into requisition for his great work. He studied the Scriptures with diligence. On great occasions he would withdraw for a whole day at fasting, prayer and study of his theme. The spread of the revival spirit continued, and Purviance seems to have been the most striking figure connected with it.

Believing that it was wrong to accept a salary for preaching, he received none. His biographer quaintly says:

> Some of the preachers seemed to think that it was God's business to feed and clothe the preachers and the business of the preachers' wives to feed and clothe themselves and children.

At any rate, while Purviance was traveling in Kentucky, North Carolina, Tennessee and Ohio, his family (the oldest child being only twelve years of age), made a frugal living on the little farm. In the summer of 1806 he bought a small farm on

the east fork of the Whitewater, Preble County, Ohio. His son Levi was sent to make some improvements on it, and in the autumn of 1807 he removed to the new location. It was a wilderness. A few families came from Cane Ridge and formed the beginning of a church at New Paris, Ohio, "the first church that was ever organized in that part of Ohio."

Just before leaving Kentucky, he became convinced that immersion was the Scriptural mode of baptizing and was immersed by Barton W. Stone; but he never disfellowshiped unimmersed Christians, nor in his teaching made immersion a condition of church membership.

As when he lived in Kentucky, he began to travel and preach in the frontier settlements of Ohio and Indiana, and made frequent visits to the more settled parts. In 1809, his character as statesman became known, and without any effort on his part, he was chosen a member of the lower house of the legislature of Ohio. The next year he was elected to the Senate, where he served for the next six years. Here his labors were of immense value. There were few members who were able to draft a bill correctly, especially among the farmers and mechanics, who were largely represented in the legislature. So his associates were accustomed to apply to him. While he was in the Senate, the seat of government of Ohio was established in Columbus. He helped to establish the penitentiary system of Ohio. He gave his influence for the present location of Miami University at Oxford, and for many years acted as one of its trustees, giving it his fostering care.

The church at New Paris soon became so large that it divided by common consent, and another church known as Shiloh was organized. Mr. Purviance was for many years pastor of both of these churches. When the New Paris church became divided on account of Campbellism, he was much distressed by it, but was unable to restore harmony. He had ceased to be pastor of the church for some years when the division occurred, and held his membership in the Shiloh church until his death. His last years were full of honors. He was loved and respected by all. For the last twenty years he took little active part in politics. After his wife died, in 1835, he lived with his son, John Purviance, and ceased to take an active part in worldly affairs. But he was constant in visiting the afflicted and caring for the distressed. He wrote occasionally for the *Gospel Herald* and other periodicals, attended conferences, and preached as he had occasion until very near the time of his death. His last visit to the Miami Conference was in 1846; his last sermon was in the Shiloh church at New Westville, a few weeks before his death; his last public address was at the funeral of his grandchild; and on August 19, 1847, this veteran of the cross fell asleep in the hope of the religion he had so long proclaimed.

Our review of the meager materials we have at hand convinces us that David Purviance was a great man. He left his impress upon the institutions of two great commonwealths. In Kentucky he was the friend of Governor Garrard, and the worthy antagonist of John Breckinridge and Felix Grundy.

He served seventeen terms in all in the legislatures of Kentucky and Ohio and was Presidential Elector in 1812. He was a constructive statesman, and escaped being famous in the sphere of statesmanship only because he deliberately chose to devote his life to something of vastly more moment.

In Kentucky he failed of election to the Constitutional Convention by a few votes, solely because in a slave state he dared to advocate the gradual emancipation of the slaves. In Ohio he sacrificed his prospects for further political honors because he advocated the repeal of the oppressive "Black laws" which made the condition of free men of color intolerable. He could always be counted on the side of the poor and oppressed. He was very much devoted to the cause of temperance, and espoused the Washingtonian movement with all his heart.

But it is as a preacher of the gospel that he excelled. In early life he was a controversialist, in the days when men were obliged to stand for their liberty; but he tempered all his controversy with charity. His biographer says of him:

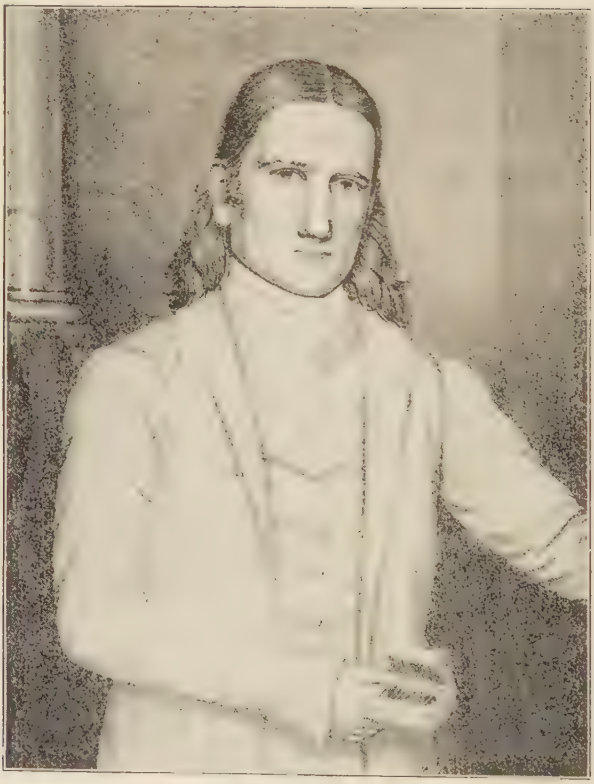
> As a preacher, though he was never backward in the reproof of sin, he was ever popular with all classes of hearers, and, although firm and zealous in the maintenance of his peculiar tenets, yet his exemplary piety commanded the esteem, and the softness of his manners and sweetness of his disposition procured him the love of his opponents.

The following is taken from his memoirs, written by himself eleven or twelve years before his death:

> In reviewing my past course, I see many changes in matters of opinion, but I have never changed my religion. My religion is LOVE, and I am happy in reflecting that in this all Christians agree. . . . In vain is that faith that does not work by love, and in vain is every effort to pro-

mote unity in the church or among religionists, where love does not predominate. . . . It avails but little for a person to declaim against bigotry and sectarianism, saying his creed is the Bible and he is certainly right. It is true his creed is right, but his judgment and practice too may be erroneous. With equal confidence another and another may claim to be right, and finally the pope may claim infallibility; and commonly he who is the most clamorous and censorious is the farthest wrong. . . . I admit that certain articles of faith are essential and proper tests of Christian fellowship; but these may be found in the Scriptures, in explicit terms. In many matters of opinion on various subjects men may and do differ, and it is indecorous to impeach a man's motives or honesty in such a case. Of all classes of men, religious bigots are the most intolerant; whereas, charity and forbearance are badges of Christianity. I can boast of no high attainments as respects my knowledge of divine things, but I can say with Paul, "I know whom I have believed, and that he is able to keep that which I have committed unto him against that day." And that day is at hand. I have nearly finished my course. I feel as though I was within one step of eternity. While I bid my brethren of every name a final farewell, permit me to add: For the honor of God and of the benign religion of Jesus Christ, henceforth "Let us be kindly affectioned one to another, with brotherly love, in honor preferring one another."

Dayton, Ohio.



REV. JOSEPH THOMAS
"The White Pilgrim"

THE WHITE PILGRIM

BY REV. JOHN ELLIS

I came to the spot where the White Pilgrim lay,
And pensively stood by the tomb;
When in a low whisper I heard something say,
"How sweetly I sleep here alone!

"The tempest may howl, and the loud thunders roll—
And gathering storms may arise—
Yet calm are my feelings, at rest is my soul,
The tears are all wiped from my eyes.

"I wandered an exile and stranger below,
To publish salvation abroad;
The trump of the gospel endeavored to blow,
Inviting poor sinners to God.

"But when among strangers and far from home—
No kindred or relatives nigh—
I met the contagion and sank in the tomb,
My spirit ascending on high.

"Go tell my companions and children most dear,
To weep not for Joseph, though gone;
The same hand that led me through scenes dark and
drear
Has kindly conducted me home."

REV. A. C. YOUMANS

JOSEPH THOMAS

"The White Pilgrim"

BY REV. A. C. YOUMANS.

Few if any of our pioneer ministers were more striking characters than was Elder Joseph Thomas, better known as "The White Pilgrim." This sobriquet was given him because he was always attired in white apparel.

The writer remembers, as a little boy, hearing many conversations among the older people concerning the Pilgrim who had visited our state and made a circuit of the churches in the eastern section. The descriptions given by them of his appearance, his manner, and his power in the pulpit inspired a young and listening mind with great reverence for the itinerant preacher.

The writer has served, as a pastor, two churches in which Elder Thomas had preached, and in these as well as the neighboring churches, there were to be found many reminiscences and great regard for the subject of our sketch.

Joseph Thomas was born in Orange County, N. C., March 7, 1791. He was born of parents who had moved from Pennsylvania to North Carolina, and had succeeded in gathering together considerable of the world's goods, which the Revolutionary War dissipated through its ravages. Joseph was the youngest in the family of nine children. Some property had again been accumulated which, quoting

Mr. Thomas, "by the change of times, with the curse of intemperance, on my father's part, was spent, scattered and entirely wasted." He says:

> The first seven years of my life, I had the guardian care of a dear father and the affectionate attention of a fond mother, in which home I was taught to read, write and cipher. In the year 1798 hard necessity compelled that I should be separated from my parents and from my once peaceful home.

The next five or six years of his life were spent amid cruelty and affliction. The first family with which he lived treated him cruelly, subjecting him to the extremes of hunger and cold, and denied him all school privileges which had been pledged; but he employed himself in his leisure hours as he said, "reading the books my father had given me, among which my favorites were the Economy of Human Life and the New Testament."

At the age of ten he was afflicted with a white swelling on his knee, necessitating the removal of one of the bones in his leg. It was thought that he would never walk again and his life was even despaired of.

Having removed to Virginia with his brother, he found a benefactor and friend at last in a neighbor, Andrew Johnson, who inspired the boy by moral precepts and gave him advantages in school, the teacher of which became especially interested in young Joseph. Mr. Johnson had taken him as a boarder, but when the end of the year came, he would receive nothing for his board, neither would the teacher take anything for his tuition. Here was a great change in the life of the youth. He soon began to teach and with assiduity he applied him-

self in all of his leisure moments to studies, which habit he continued to the end of his life.

When one has read the life and writings of Joseph Thomas, he will have seen him to have been an exceedingly sensitive soul. This condition must have been partially constitutional and perhaps partly induced by the vicissitudes through which he was caused to pass in his early years. Very early he felt the conviction of sin weighing heavily upon him, and under its baneful load he struggled for years. Prayers and promises upon his own part seemed to give him no light or relief, neither did the prayers of Christian people avail in bringing him peace. He wrote:

> I felt that I was destitute of salvation of my soul which I desired above anything on earth. My distress of mind increased. I was soon convinced that my soul was in too much danger of being lost, if I continued long in so wicked a place. In March, 1806, I went to Carolina again. This was in the time of the celebrated revival when it was not a strange thing to hear many, old and young, profess religion, and to see them engage in the unaccountable exercise of shouting, dancing, hallooing, jumping, laughing, etc.

He attended a campmeeting in October of the same year, to which he looked forward with expectation as he might here find the pearl of great price, the salvation of his soul. Here he sought the aid of the ministers and brethren and had a dream which he interpreted as having divine significance, yet the campmeeting closed without his finding peace. He said:

> Many prayers were offered for me, but alas, my heart was too unbelieving to receive the blessing I had so long sought, and without which I was sensible I would be miserable and utterly lost.

He left the ground at the close of the meeting

solemn and mournful, not believing that he had obtained forgiveness for his sins. He writes again:

After the meeting, I continued to seek the Savior by constantly attending meetings, by private prayer and by attentive reading of the Scriptures. I was for some time tossed to and fro in my mind, sometimes almost sunk in despair, burdened with grief and sorrow and other times felt glad that the Lord showed me so much mercy. For some months the exercises of my mind were so conflicting and distressing, that my flesh was reduced almost to a skeleton; and I could enjoy but little comfort in anything on earth.

On the 7th of May, 1807, early in the morning, having spent the night previous in groans and tears, I arose and sought a private place in a distant wood, where I often had resorted, determining if there was yet mercy with God for me, I would wrestle with Him in prayer, until I would find deliverance from the intolerable burden that pressed my sorrowful soul. I found the place I sought, and sometime after sunrise, I found the Lord Jesus. The love of God was shed abroad in my heart—I found the blessing I had so long sought, and for which I had shed so many tears, and uttered so many groans. O! the glory, the transporting joys that filled my soul! Had I the wings of an eagle, and the voice of a trumpet, I would have declared to the whole world, the wonders God had wrought on my soul. The joys of that day were unutterable and never to be forgotten.

At once he felt that he should receive baptism by immersion and become a preacher of the gospel. He was acquainted with the Presbyterians, the Methodists, the Calvinists and the Free Will Baptists. He declared, "the Presbyterian or the Baptist Church would have suited me in point of government; but their doctrine, to my mind, so evidently opposed the doctrine of the Scriptures and the whole course of my experience that I thought it unnecessary to offer myself to either." Finding intellectual barriers in all the denominations surrounding him, he concluded that he would either have to sacrifice his conscience and his faith, or stand alone and be opposed by the surrounding sects.

Hearing of the Christians who professed to take the Scriptures for their rule of faith and practice, he sought out one of their preachers to get information on the subject which gave him so much concern. He found in this people, a body with which he might unite and labor and he became a member thereof, and was licensed as an exhorter. Wrote he:

I now began to close up my little worldly concerns, and prepare for an itinerant life in the gospel. I exercised in exhortation frequently through the neighborhood, but my efforts were weak and much ridiculed by many who heard me. My mother, relations, and the most of those who conversed on the subject, rigidly opposed the undertaking. And had I not been strongly convinced that the Spirit of the Lord inspired and moved me to the work, I would not have assumed a calling for which I thought myself so little qualified. I counted the cost—I determined to obey God, rather than be intimidated by man, or overcome by inferior obstacles.

I now surrendered all pretensions to the advantages of this world, and to the gratification of carnal appetites. I bade farewell to ease, to the hopes of honor, to the popularity, and to the friendship of a gain-saying generation, and freely sacrificed them all upon the cross of Christ, resolving to follow the footsteps of Jesus, whom I now took to be my only friend. I considered myself starting on a mission, the most important ever engaged in by man, and on a pursuit which was to occupy my constant and assiduous attention, during the remainder of my days.

The 19th day of October, 1807, when I was sixteen years and about nine months old, I bade farewell to my mother, my relations, and to a sneering world, and started for the meeting in Raleigh, and thence to people and lands unknown.

At the meeting in Raliegh he met James O'Kelly, and during the meeting he opened his mind to O'Kelly on the subject of baptism and desired to be immersed by him, but, writes Thomas:

In explaining the nature and use of baptism to me he made it mean pouring. I believed from his age, experience and abilities of mind, he must be right, and on the

Sabbath day of the meeting, I was baptized (as we then called it) in that way.

He with four other young men presented themselves at this meeting for the ministry, and he was appointed to travel and labor with an elder till the next union meeting which was to convene some six months later.

He at once set out with J. Warren, to make a circuit of the lower counties of Virginia, who did not seem to understand, or have sympathy with the youth set to his charge, and instead of encouraging him, did all he could to try and mortify and silence him. Young Thomas in his maiden efforts was exceedingly weak, and this the over-preacher informed him should be evidence to him that he was not calculated for the work, and should take it as an evidence that he was not called to the ministry. But opposition and obstacles could not silence the boy preacher. Instead of discouraging him they drove him the more to meditation, to prayer and to the search of the Scriptures. He had cast himself out in the deep and he was trusting himself to the waves. Time should see what he should be and do.

The preacher of this generation can form but little conception of what it meant to be pioneers in a liberal gospel movement. Sectarianism had built high and almost invulnerable walls, and Christianity was interpreted by the sects to mean the keeping intact the beliefs of their special bodies. It was no uncommon thing in those days for a layman to speak out in the meeting, to arise and oppose the minister for his doctrines. This thing occurred the more often to the early preachers in the

Christian denomination, for their audiences in the new fields were made up of those who held to sectarian views. It was not infrequent that the ministers of other bodies came to oppose and ridicule what they styled the "rotten Arminian mushroom doctrine which was preached by the tail end of the Methodists, the O'Kellyites." In these contests and tilts Thomas had the ability to hold his own, if not to wound or dispatch his foes, for he possessed a wonderful power in satire and could hold up the objects of his scorn to ridicule, a method which is stronger and more convincing than argument. Communities were warned against him as a renegade and an O'Kellyite. He, speaking of his failure to accomplish anything in a certain community said,

> I could not do many mighty works there because of the Presbyterians. Their religion seems to consist in keeping the Sabbath and withstanding everything that is not Calvinism.

The opposition against Mr. Thomas not only took the form of debating, but at times threatened his life.

For twenty-eight years the White Pilgrim journeyed and preached. He gives us a record of his work for nine months, during which time he had held 300 meetings with 73 souls professing a happy change from darkness to light. His itineracies included the States of Virginia, North Carolina, Maryland, Tennessee, Kentucky, Ohio, Pennsylvania, New Jersey, and New York. We have no way of knowing how many meetings he conducted, how many people he addressed, how many souls were inspired, how many brought to faith in Christ, but

the records that we have would show that in the twenty-eight years, this wandering man of God stimulated the faith of, and opened the heavenly door to, thousands, besides championing the cause of religious liberty and helping to break down the walls of sectarianism.

These things he did amid the most adverse circumstances—on foot, horseback, or gig, he traveled under the scorching sun or over the frozen fields, fording swollen streams, disregarding the wet, hunger and severest cold, facing death in many instances. Not for one moment did the man, who had put his hand to the plow, turn back; but followed the footsteps of the Master, seeking those who were lost.

As a preacher of the gospel, he had a message to the people of his generation. It was a time of peculiar religious phenomena, when people had what he styled the "jerks," and fell down in what was called the "power," when religion was expressed by physical fervor with jumping, shouting, dancing and laughing.

As we read his writings, it is evident to us that the Pilgrim was a type of a man we call "literal," for he seemed to be dissatisfied with the baptism that he had received at the hand of O'Kelly and was afterwards immersed; and he records how at Stoverstown he introduced washing of feet among the brethren.

His loyalty to truth as he saw it and his readiness to sacrifice any and all things of this life in the discharge of duty, is clearly illustrated by his life's work and is clearly presented in his poems.

Perhaps none of his writings more clearly show how invincible were his principles and loyalty than the poem "On My New Pen." He had seen that his life was to be spent in far and wide travels by which he might not only preach the gospel to sinners, but that he might publish abroad the message of a new catholicism and knit together the children of the broader faith in the different sections of our country. From this purpose he might not be swerved. He refused one sympathetic and appreciative people's offer to him of fifty acres of land with a good house on it, etc., if he would settle and take charge of the church in that place. This would have been congenial, for he had already married Christiana Rittenous on April 5, 1812, which marriage was an exceedingly happy one.

A flood of light may be shed upon the character of the Pilgrim as well as that of the wife by a portion of a letter which she wrote to Brother Badger, published in the *Palladium* when her husband was touring New York and New Jersey. Wrote she:

> When I joined him in matrimony, I agreed never to stand in his way in preaching the gospel, and I have reason to be thankful that God has to this day enabled me with all cheerfulness not only to submit, but to aid him by my prayers, industry, and economy to continue and extend his itinerant labors over the world. He has suffered much for Jesus' sake; for the salvation of perishing sinners he has sacrificed the world. My soul always went with him in his arduous and distant travels, panted high for the prosperity of the cause, and participated in his griefs and trials. Anxieties and solitude have often spread a gloom over many solitary and lonesome nights. But the success with which God has often attended his labors, has so often been to me like a morning without a cloud, and as the brilliant sunshine to my soul. I have gladly suffered with him for the sake of Jesus, and I strongly hope I shall be a sharer of his reward in heaven.

Those who heard him preach claimed him to be an orator, a logician. How much of a sermonizer he may have been, looked at by present standards, we may not say as we have no sermons written by him at hand; but that he drew large audiences, moving them to tears and convictions, we may accept as most favorable judgments passed by the best of all critics,—the common people. That his pure white attire added to his notoriety and aided him in commanding the attention of audiences, cannot be doubted. His personal appearance was good, "about six feet high, light complexion, straight, athletic, strong, well-proportioned, and the picture of health." One in writing his impressions of Elder Joseph Thomas as he preached in the pulpit of Isaac N. Walter, in New York, says:

> Presently a man dressed in white, bearing a modest, mild expression of countenance, arm in arm with the pastor was seen to ascend the pulpit, and was introduced as Joseph Thomas, the White Pilgrim, who at once proceeded to address his numerous hearers. His preaching was in harmony with his general appearance: mild, persuasive, and evidently dictated by love for souls. I never saw a countenance more indicative of what I have ever regarded as the stamp of the spiritual than his. Of his talents as a preacher I can only speak in general terms. His oratory was of the winning and persuasive style, his knowledge of the Scriptures appeared to be remarkably good.

Mr. Thomas published a volume of poems from his own pen. We may not speak of him as a great poet, neither will we see him to be one minus of poetic conceptions. He had a good sense of rhythm, and in his writings there scintillate many lights from the muse. Quite as frequently these appear in his prose as in his verse.

At the age of forty-four, while on his itineracy in

New York State, he was unconsciously exposed to the small-pox, it is supposed in New York City, and succumbed to the same in Johnsonburg, N. J., where they laid him to rest in the little churchyard. Thus the man who had spent his life to a great extent among strangers for the sake of Christ, fell asleep, far from his wife and children whom he had left in Ohio.

He had served well and realized in death the desire of his heart as he expressed it in verse:

'Tis for His sake I'd leave all things,
Upon this earthly sphere,
O, had I but celestial wings,
I'd soon with Him appear.

Albany, N. Y.

PROF. W. A. HARPER

DANIEL WILSON KERR

Scholar, Preacher, Journalist

BY PROF. W. A. HARPER.

Heroes are ever interesting characters --the pagan world exalts, deifies and worships them. The Christian world regards them with peculiar respect and veneration. Leaders in the various avenues and activities of life always attract the attention and command the admiration of the throng. Pioneers in any direction have a charm that is all their own. Daniel W. Kerr (pronounced Kar) was all of these —a hero, a leader, and a pioneer; a hero of the cross, a leader in church, community, and state,—a pioneer in the fields of religious education and journalism. It is for these reasons therefore that the people of the South in particular, and of the Christian Church generally, honor and cherish his name; and well we may, because he did as much to advance the interests of our cause and to strengthen it as any man who ever lived among us. He is one of the noblest types of our ministry,—a man of God and a human man, a devout Christian and a good citizen, a John the Baptist in religious education and religious journalism, a spiritual torch-bearer and a living, vital moral force in the world.

Elder Kerr was born on July 10, 1796, in Cumberland County, Va., of parents who traced their ancestry to the early families of Norfolk County of that state. Of his early life and education we have

REV. DANIEL W. KERR
Founder and First Editor of the *Christian Sun*
1844—1850

no definite data. His family was one that had sent many men into the professional life, and Rev. E. W. Humphreys in his *Memoirs of Deceased Christian Ministers*, states that Kerr intended to become a lawyer. His comparatively late profession of faith at the age of twenty-two, lends some color to this statement. Be that as it may, it is certain that he received the best education available for his day and generation; he was a good scholar in the ancient languages, particularly Hebrew, Greek, and Latin, and his vigorous editorials and other writings left to us give ample proof of his versatility in the use of his mother tongue and of the wide range of his reading and general information. A man of his intellectual attainments and of his grasp of knowledge would not be at a very serious disadvantage in our own day, noted for its deep learning and profound scholarship.

Elder Kerr was a man of commanding personality. He stood considerably over six feet in his sock feet and his frame was well proportioned, if anything he inclined to corpulency. His expression was one of grave dignity and solid worth of character. He looked the master of men as the cut of him printed in connection with this article shows, and when he spoke his utterances reinforced and deepened the inevitable impression produced by his prepossessing and towering physique. He loved social intercourse as few men do; he was the soul of mirth, wit, and sparkling humor. He was never more at ease nor at home than when seated in a parlor with a group of admirers around him, and for him to come into a home was the signal for such a gathering there.

On such occasions he was the centre of attraction, the cynosure of all eyes, the primal source of pleasure and inspiration. Such was the reputation of his home for genuine, unalloyed hospitality and good fellowship that it became a favorite resort for ministers particularly, and travelers generally, entailing upon his modest income a greater burden than it could bear, and so resulting in frequent financial embarrassment to him and his noble wife.

We do not know exactly when he moved from his native state to North Carolina, destined to be the scene of most of his great labors, the arena wherein his life gave out its noblest and its best. We know that he belonged to the same conference, the North Carolina and Virginia, to which the Rev. James O'Kelly belonged, and that he and O'Kelly were circuit riders together. O'Kelly died in 1826, whereas the first written conference record we have of Kerr, after he became an active minister, is the minutes of the North Carolina and Virginia Christian Conference for 1830, at New Providence, then Orange, now Alamance County, North Carolina, where it is recorded that he was present as an ordained elder. His tombstone records the facts that he professed faith in Christ in 1818, and entered the Christian ministry in 1819. Naturally he preached a few years as a licentiate before his ordination. We do not, however, know the date of his ordination, nor the ordaining presbytery, but we do know that he was ordained before 1828, the first minutes of his conference which have come down to us, and that the North Carolina and Virginia Christian Conference ordained him; it is more

than likely that James O'Kelly was one of the ordaining presbytery. From 1830 on he was the leading spirit in his conference, the one to whom all eyes were turned as the leader, advisor, and ripe and ready counselor. He is always found on the committees that count for most, on those on finance, on circuits, on the office of ruling elder, on the state of the church, on education, and on publication. He never failed to be on the ordaining presbytery, and he preached frequent sermons before the body and delivered special addresses. We find him introducing resolutions touching the status of licentiates, on the matter of union with the North Carolina Christian Conference and with the Northern conferences, represented by the *Christian Palladium*, of Union Mills, New York, and on other matters vitally connected with the extension and upbuilding of the church, and yet he was never president, or moderator, as they called their presiding officer in those days, of his conference. He was one of the men who lead and rule by putting other people forward and acting as "scotch-horse" to them. He was rarely chairman of a committee, but he always did its work. This characteristic of him is well brought out in his relation to the matter of union with the conferences affiliated with and represented by the *Christian Palladium*.

The idea of such a union was born in his fertile brain, and it was due to him that the understanding finally arrived at in the matter was consummated. In the year 1840, while living at Junto, N. C., a copy of the *Christian Palladium* by chance fell into Kerr's hands. He read it, liked it, and immediately

subscribed for it. In the issue of June 1, 1840, we find his name printed among those who had subscribed and paid for the paper for volume nine, the volume of that year, and in that same issue a letter from him to Brother Marsh, editor of the *Palladium*, bearing date of May 8, 1840, which reads as follows:

> Junto, N. C., May 8, 1840. Bro. Marsh, one number of the *Palladium*, which has fallen into my hands, and which I have examined with some attention, contains views, both of church discipline and doctrines, which correspond very nearly with my own. I myself claim to be an humble minister of the Christian Church, and reject every principle of sectarianism in whatever shape it presents itself, and feel much delighted in every successful attempt against it. We have one conference embracing the states of Virginia and North Carolina, and comprising something like a thousand members, more or less, and about thirty or forty ministers. The man of our counsel in all matters pertaining to church discipline and doctrines is the Holy Bible. It affords much pleasure to find that correct notions (as I humbly conceive) are disseminating themselves extensively in various portions of our country.
>
> Yours sincerely, D. W. Kerr.

The North Carolina and Virginia Christian Conference that year met on October 2, at Union Meeting-House, then Orange, now Alamance County, N. C., and on the second day of that session we find the following minute:

> On motion of Elder Daniel W. Kerr, resolved, that a committee be appointed by this conference to correspond with the editor of the *Christian Palladium* on the subject of union between the Christian Church represented by this conference and that in connection with the *Palladium*.

On this committee were appointed Elders Thomas Reeves, Daniel W. Kerr, Jesse K. Cole, and Thomas Lynch. Note that it was Kerr's idea and his motion, but some one else is put forward.

But further, as soon as he got home, though he was not chairman of the committee, he took the mat-

ter up with Brother Marsh, writing him under date of October 15, 1840. His letter and Brother Marsh's response to it appeared in the *Palladium* of November 16, 1840. The copy of the *Palladium* containing the response did not reach Elder Kerr until January 5, 1841. He replied immediately, and his second communication and Brother Marsh's response thereto appeared in the *Palladium* of February 1, 1841. At the end of Brother Marsh's response, Elder Kerr was asked to give a history of the Southern Christians. He did so and it appeared in the *Palladium* of March 15, 1841, and in the *Christian Sun* by reprint November 9, 1844, but in this reprint he is so modest that he does not even suggest that he is the author of it, and but for the fact that we have the original *Palladium* with his name signed to the article we would be driven to conclude that the editor of the *Palladium* wrote it. Brother Marsh, in an editorial in the issue of the *Palladium* for June 1, 1841, calls upon the brethren of the North at the approaching conferences to approve or disapprove of what he had said to Elder Kerr in regard to the proposed union. Kerr's conference in 1841, met at Apple's Chapel, Guilford County, N. C. Respecting the proposed union, the following motion prevailed:

> That there be a union with such Northern conferences as have sanctioned, or may sanction, (it*) by the committee of correspondence and Brother Marsh, which terms will be considered as forming said union.

Writing on May 12, 1841, published in the *Palladium*, June 15, 1841, Elder Kerr laid down the following terms of union:

* I have inserted this word to make the sense complete.

That we shall retain our distinct individuality as a church, and transact our ecclesiastical affairs, receive and administer the ordinances in a manner suitable to our own views, convictions, and beliefs, and not at any time be molested or interrupted.

Brother Marsh in the same issue of the *Palladium* accepted these terms and added:

You will also, if practical, send messengers to our conferences and receive ours and so forth. And should you at any time choose to dissolve the union, it will only be necessary to cease to act with us; and each can let that brotherly love continue which now exists between us.

As said above, this correspondence was ratified at the North Carolina and Virginia Conference, at Apple's Chapel, Guilford County, that same fall, and so became the basis of union between that conference and the Northern branch of the Christian Church.

This union was short-lived, however, because of the stirring times soon to follow. In 1844, at the New England Convention, held in Lynn, Mass., May 14, 15, and 16, strong abolition resolutions were adopted. These resolutions appeared in the *Palladium* of June 12 of that year, and in the *Christian Sun* of August 9, of the same year, Elder Kerr replied to them, citing Scripture to prove the permissibleness of slavery, and added:

The *Borealis* of the North cannot frighten and bewilder us. To the New England Convention, we say farewell, we have no desire to be united with you.

Of course this was Kerr's individual opinion. The formal severance of relations came ten years later, at the general convention at Cincinnati, Ohio.

This episode in Elder Kerr's life has been given in detail from the authentic records, not alone for

its intrinsic value as history, but also and primarily to exemplify his manner of leadership, or rather of "pushership." The idea of the union was his and he did all the work leading up to it, but he made his brethren believe they were its originators and that he was acting as their agent to carry out their ideas, that he was their mouthpiece, their AARON. This was his method, and a very effective method it proved. By it he brought things to pass, and that is all that the best of the world's great ones can do. Perhaps he adopted it from intellectual contemplation that it was the most certain way to accomplish his ends; perhaps it arose from the modesty and generosity and unselfishness of his nature—for he was truly modest and instinctively generous and unselfish to a fault.

As an expounder of the Word, Elder Kerr had no equal in the church in his day and has had but few since. As has already been stated, he was a proficient Hebrew, Greek, and Latin scholar. His editorial in the *Christian Sun* of June 21, 1844, on the translations of the Bible, put him in the forefront as a Biblical scholar. His lively imagination and his realizing power gave him exceptional ability and forcefulness in the field of Biblical exegesis. His power as a preacher was the power of Moody and of Spurgeon, the power to resurrect the skeleton scene described in the language of the sacred writings, to make it live and move and have a being. He was not eloquent as some people understand that word, nor was he oratorical in his delivery, but he was dramatic and convincing. Rev. Solomon Apple,

writing of him in the *Christian Sun* of February 21, 1884, says:

> On some occasions he displayed great ability and captivated his hearers by his eloquence. . . . I wrote a paper * some thirty years ago designed to give my estimate of his preaching. At the time I wrote, my impressions were very favorable, and in reference to two sermons that I heard him deliver, I expressed the belief that I scarcely ever heard them surpassed. One of these sermons was remarkable for the lucid exposition of the doctrine of grace. The other sermon was noted for the powerful effect produced on the congregation. In the whole course of my life, ** I have never seen such a change in the congregation from one sermon. It was no uncommon occurrence to see even the irreligious perfectly captivated by his lively and soul-stirring utterances.

Elder Kerr was not only a leader on the floor of conference and in the pulpit, but also a pioneer in the field of religious education. He was a scholar and had the scholar's love for instructing others. He was, during the most of his short but eventful life, a successful and widely known teacher. A pupil of his in the year 1842, Mr. J. B. Lynch, of Efland, N. C., writes me that he was a good and kind teacher. In 1826 we read that "the Wake Forest Pleasant Grove Academy, situated on the Oxford road twelve miles north of Raleigh, N. C., was incorporated, *** with Elder Daniel W. Kerr as principal. Twelve years later he was principal of

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* It is very much to be regretted that the *Christian Sun* containing this article has been lost.

** Brother Apple was then about 70 years of age.

*** The North Carolina State records give us this and the next item. For putting me on the track of this and the next piece of information, I am indebted to my colleague, Prof. P. J. Kernodle, who will shortly publish an account of the lives of Christian ministers in the Southern Church.

Junto Academy, formerly called Mt. Pleasant, which was incorporated in 1838." This school was situated in Orange County, North Carolina, about three hundred yards from the present Mt. Zion Christian church, founded by Elder Kerr while teaching at this point. The Academy, which was situated on Kerr's own farm, in his front yard in fact, consisted of three log cabins. The central one, a one-room frame building, 24 by 32, was used for recitation purposes. The two on either side were dormitories for boarders, one for young men and the other for young women. In 1842, so Mr. J. B. Lynch writes me, there were about 50 students. Mr. Lynch also writes that the original building was burned soon after and a new one built, and that later the name was changed from Junto to Mt. Zion Academy. The curriculum offered prepared for any of the colleges or universities, and its advertisements boldly declared that it was a non-sectarian school, which gave strict attention to moral as well as intellectual training. Kerr, on May 12, 1841, sent an advertisement of his school to the *Christian Palladium*. It appeared in the issue of June 15 and with it a very complimentary notice from its editor, Brother Marsh. In a private letter to Brother Marsh, which however was published at the same time as the advertisement above mentioned, Kerr spoke of there being " in this section a strong and tremendous combination of sectarian bigots to prostrate my academy and they are using every means in their power, except those of openness and truth, for the accomplishment of their nefarious purpose." This "combination of sectarian bigots" had so much in-

fluence that in 1849, perhaps before, Kerr removed the Junto (Mt. Zion) Academy * to Pittsboro, N. C., where he taught a Male Academy until his death the next year. With him his school died. The enemies of his school were the enemies of his church, he calls them "sectarian bigots." Yet he was the educational pioneer, who endeavored to establish a school for intellectual and moral training in our Southern Christian Church, and while he undertook to establish these schools on his own responsibility, he regarded them as church schools and so did our people. * * But for his efforts, and the efforts of others like him, Elon College, the pride of our people, our Southern Athens, as she has been fittingly called, a blessed and noble institution, sprung forth as if by magic to one who does not know the hardship and the suffering of the pioneer service to this end of such men as Kerr and J. R. Holt and the Longs, would not be to-day. He failed, but in his failure lay the seeds of a larger success than fancy's dream had ever pictured to his energetic soul.

But the enterprise for which he is most noted and the institution which will forever entitle him to name and fame among us is the *Christian Sun*. From 1833 at the conference held at Kedar, Mt. Auburn Church, Warren County, N. C., and par-

* The land on which the Junto (Mt. Zion) Academy formerly stood is now owned by Mr. J. B. Richmond, Mebane, N. C., R. F. D., a relative of Elder Kerr through his wife, one of whose sisters married a Mr. Richmond, of Hurdle Mills, Person County, N. C. The academy has been torn down and no picture of it exists.

** For proof that his school was viewed in his day as a denominational enterprise, see his letter to Brother Marsh and Brother Marsh's response in *Christian Palladium*, June 15, 1841.

ticularly from the time that the *Christian Palladium* fell into his hands in 1840 until Feb. 17, 1844, when the first issue of the *Christian Sun* appeared, he labored constantly on the idea of a religious periodical for his conference. Here, as in the matter of union with the Northern Church, he was the real power behind the throne; he furnished the ideas, but made others believe that they were theirs, and so he was enabled to bring the *Christian Sun* into being.

At the conference at Mt. Auburn, referred to above, in the year 1833, a resolution prevailed to the effect "that efforts be made to establish in North Carolina, the printing of a paper to be entitled the *'Christian Intelligencer,'* and that the treasurer be and is hereby authorized to pay out of the treasury, if there be a sufficient surplus, $50.00 to the support of said paper, and that Brother Elijah Lewelling, Thomas Reeves, *D. W. Kerr* (italics mine, note the place of his name), and J. P. LeMay be, and that they are hereby appointed an editorial committee to conduct the printing of the same." The matter slept until May 14, 1842, at a called session * of the North Carolina and Virginia Conference at Union, then Orange, now Alamance County, a session called especially to consider the establishment of a church paper. At this session a motion prevailed "that a monthly periodical newspaper be established amongst us, to be denominated, the

* It is worthy of notice that the two greatest enterprises of our Southern Church were formally launched at called meetings of the bodies fostering them. The *Christian Sun* at Union in 1842 and Elon College at New Providence in 1888. Both these called sessions met on the soil of Alamance County and both the institutions have their seats at present in the same county.

Christian Sun." Motions also prevailed to appoint twelve men as a Southern Christian Publishing Committee who should select an editor and arrange for the publication of the paper at once, and to make the *Christian Sun* "auxiliary to the *Christian Palladium.*" This committee met the same day, immediately upon the adjournment of conference, and "unanimously elected Elder D. W. Kerr as editor." For the next year nothing was done so far as the record shows, but Elder Kerr was at work laying his plans and making his foundation sure, for he realized that if the paper once failed the cause would be permanently injured. Not until the conference at Pleasant Grove, Randolph County, N. C., held on September 29, 1842, did Elder Kerr speak for the public, and then simply announced that he hoped soon to be able to begin the publication of the *Christian Sun*, and the conference authorized him to begin as soon as he thought advisable. The minute reads:

> It was left discretionary with *him* (italics mine, to show how completely he was the leader in the matter) as editor when to commence it.

On Feb. 17, 1844, the January number of the *Christian Sun* made its appearance, with Elder Daniel W. Kerr, of Junto, N. C., as editor, and Dennis Heart, Hillsboro, N. C., the most famous publisher then living in the state, as printer. It was a monthly paper of sixteen pages and was printed neatly on good paper. The price was $1.00 per year in advance. So far as we know (the file is not complete), except in the darkest period of the Civil War, the years 1864-1866, the *Christian Sun* has been steadily

shedding its rays of light from that day to this without intermission. To Daniel W. Kerr belongs the honor of having launched and firmly established the enterprise, as well as of having conceived and engineered the idea to a successful denouement. With infinite caution, with almost superhuman foresight, did he plan and labor and organize and wait, biding his time to begin. And when he did begin, so securely did he establish it and so deeply did he root it in the hearts and affections of our people that they have ever since defended, maintained, and supported it, until to-day it is become one of the most widely quoted and influential religious journals published in the Southern states.

Elder Kerr received no pay for his services as editor of the *Christian Sun*, but those who traveled for it did. We find one minute of the conference which orders that the money then in hand to the credit of the publishing committee be divided between two brethren and the running expense of the paper, but Elder Kerr was not one of the two brethren. He supported himself by preaching and teaching, and was only too glad to give his spare time to the paper gratis. He proved himself an able editor, a skilful wielder of the sword of the Spirit, and a staunch and valiant defender of the Christian Church and its faith. His first editorial, which appears in this Centennial Book, was on "*The Name Christian.*" He chose high themes and wrote on them with a master's hand and grasp. The following are the themes of the editorials of the first volume of the *Christian Sun* and give us a correct

idea of the man and of his notion of the function of the religious newspaper:

The Name Christian, Eternal Things, Repentance, Christian Union, Second Advent of Christ, The Bible the Only True Guide, The Christians in North Carolina and Virginia, Abolition and the New England Convention, The Christian Religion a Spiritual Religion, Translations of the Bible, The Christian Church, The Virginia and North Carolina Conference.

No more consistent or vigorous interpreter of the tenets and beliefs, the principles and spirit of our brotherhood has yet appeared in the South than these editorials and the others of the six years of his editorial life prove Elder Kerr to have been. These editorials are long, compared to the average religious editorials to-day, ranging from 1,500 to 3,000 words, but they never tire you, at least that is the experience of all whom I have heard say anything of the matter. We do not see how he could have abbreviated them without also subtracting materially from their permanent value and cumulative effect. He knows what to say, what not to say, and is peculiarly felicitous in saying what he does say. He writes as one well-versed in his subject, and his burning words and trenchant, penetrating truths carry conviction to the heart and life. He was an able editor and a good preacher. His policy as editor was to allow any communication of whatsoever nature over the real name of its writer. In this way at times baneful, hurtful, insidious articles appeared and for them he was criticised. His reply to all such criticisms was that truth will always prevail, that error can do no permanent harm and can have no considerable existence, that the surest way to up-

root evil and error is to give them publicity. This error in judgment, if error we deem it, arose from his generous nature, his ever-present willingness to be fair and upright and open-handed.

Elder Kerr began the *Christian Sun* as a conference enterprise, but saw it become, before his death, what it has since remained, the organ of the Southern Church. As early as August 2, 1844, the Eastern Virginia Christian Conference in session at Antioch, Isle of Wight County, Va., passed the following resolution:

> *Resolved*, That the *Christian Sun*, printed at Hillsboro, N. C., is suitably located, conducted in a Christian spirit, well calculated to be a general and lasting benefit to the Christians in this state and North Carolina, and merits our confidence and patronage.

The Southern Christian Association, become now the Southern Christian Convention, was organized in 1847, at Good Hope, Granville County, N. C. Elder Kerr was present at this meeting as a delegate from his conference and at its session for that year, which convened at Pope's Chapel, Granville County, N. C., he announced to the conference, which had commissioned him in 1846 to attend the Southern Christian Association as one of its representatives, that he had attended in that capacity and had transferred to that body the *Christian Sun*, he himself remaining its editor. And so the *Christian Sun*, from being the organ of a conference, became the mouthpiece of the group of conferences composing the Southern Christian Convention.

In 1849, if not before, he removed to Pittsboro, Chatham County, N. C., as has been said, and there

taught school. He moved the *Christian Sun* with him, where it was printed by Major Alexander Dismarks. Of the *Christian Sun* as edited by Elder Kerr, at Pittsboro, and of the latter days of his life so dramatically and so soon to close, Mr. W. S. Gunter thus writes in the *Christian Sun* of Feb. 21, 1884:

> In August, 1849, I was elected Clerk of the Superior Court of Chatham County and moved to Pittsboro, the county seat. Being to some extent impressed with a call to the ministry, in January, 1850 (I think it was), I entered the school of Rev. D. W. Kerr, who was then editing the *Christian Sun* and teaching school in the Male Academy of that place. The *Sun* had been removed from Junto Academy, in Orange County, to Pittsboro.
>
> In March of that year, Rev. Mr. Kerr was stricken down with paralysis. At his request I took charge of his school and closed out the session for him, teaching during the day and nursing him at night. He was entirely helpless, but his mind was clear. The *Sun* was then printed by Major Alexander Dismarks, Mrs. Kerr and myself preparing the matter to make up the paper, reading and correcting the proof sheets, etc., at night. He remained in this condition for several months, when a second stroke of paralysis suddenly brought his end, dying in a few hours.

The exact day was May 15, 1850.

At first Elder Kerr's remains were interred at Pittsboro, but in 1857 they were taken up and reinterred at Union, formerly Orange, now Alamance County N. C., where a plain marble slab, but for its day a very excellent and costly one, being more than seven feet high, marks the spot where all that was mortal of him, who did so much to entitle him to the grateful remembrance of a noble people, awaits the resurrection morn. To lose such a man at such a time, in the very zenith of his powers and usefulness and in the very flower of his age, was a

great blow to the cause in the South, but those who took up his work, encouraged by his example and thrilled with a lofty hope for the future, have carried our banner steadily and surely forward, and advanced our interests much more rapidly than Elder Kerr and the coterie of noble-souled soldiers of the Cross who gathered around him, with their large vision and the consuming hope that possessed them, ever dreamed to be possible to us as a people.

Elder Kerr was married in early life to Miss Rebecca Barham Davis, * a woman of scholarly attainments and large, liberal culture. She was indeed and in truth a helpmate to him, giving him assistance and cheering encouragement in his ministerial, pedagogical, and editorial labors. After her husband's death she removed to Graham, N. C., where she taught a female school, to which small boys were also admitted. Many of the older citizens of this (Alamance) and the adjoining counties were her pupils in those days, and bear willing testimony to the excellence and thoroughness of her instruction and the charm and winsomeness of her gracious manners. She died at the home of her nephew on her sister's side, Mr. Daniel W. Kerr Richmond, near Hurdle's Mills, Person County, N. C., on June 18, 1873, having been born near the same place on March 2, 1809. Her remains sleep beside those of her distinguished husband in the old burying ground at Union, Ala

* Rev. J. W. Wellons, writing in the *Christian Sun* of October 25, 1900, states that Elder Kerr married Miss Rebecca Barham. He is of the opinion that the printer omitted the Davis part of her name. In that same article, it is also stated that to their union were born several children. He says that is a mistake, as do many of Elder Kerr's relatives by marriage living near Elon College. They had no children.

mance County, N. C., the scene of many a pilgrimage by the admiring friends of these two self-sacrificing Christians.

Elon College, N. C.

MRS. J. N. HESS

REV. ABRAHAM SNEATHEN

The Barefoot Preacher

BY MRS. J. N. HESS.

Abraham Sneathen was a pulpit oddity, but a preacher of remarkable power. He was born in Kentucky, January 15, 1794. His father was from New Jersey, his mother (whose maiden name was Castro) was a Virginian.

In 1811 he attended his first religious service—forty miles from his home, conducted by Rev. Cornelius Bowman. He was there, not to worship, but to fight Ned Bowman, the grandson of the preacher. Before he got the chance to fight, he was deeply convicted of his sins. "After that," he said, "God bless you, I would not touch a hair of Ned Bowman's head."

In 1814 Sneathen attended a meeting in Cincinnati, became a Christian, and began preaching. In 1827 he went back to his old home, where the rowdy element of the community had allowed no meetings to be held since 1812, making fifteen years without the preaching of the Gospel. On his arrival at his old home he held a meeting of great power and blessing. Thirty-six of his old-time neighbors were converted, and a church was organized. In the early part of his life he was known as a great fighter, but from the time of his conversion he became a brave soldier of the Cross, enduring many hardships in the Lord's service.

REV. ABRAHAM SNEATHEN

May 3, 1815, he married Miss Lydia Richard, of Butler County, Ohio. He then settled on the Twin Creek in Preble County. His wife became his teacher, with the Bible as their text-book. It is said that he literally spelled his way the first time through the Bible. In 1820 he joined the Miami Christian Conference. Later he was ordained by Elders Shidler and David Purviance.

In 1835 he moved to Indiana, and was at one time pastor of the Merom church. When the convention, held near Peru in 1858, decided to build a college in Indiana, it was Mr. Sneathen who proposed as a name for the college, UNION CHRISTIAN, which was accepted.

In 1876 he was invited to lecture before the college. They offered to pay him, as they usually did others, but he refused to receive it because, as he said, he was not a college-bred man. However, the committee insisted as they had received the benefit, he must receive the compensation. Then he yielded and accepted it, but at once called the committee to prayer, asking God's blessing upon them, and also wisdom for himself that he might use the money they had given him for the glory of God.

He organized the first Christian Church in northwestern Indiana. August 31, 1844, assisted by four ordained and two unordained ministers, he organized at Mt. Pleasant, Cass County, Indiana, the Tippecanoe Conference with fifteen churches. In August, 1879, the name was changed from Tippecanoe to Northwestern. In this conference he labored until 1871, when he went to Kansas. He devoted his labors largely to pastoral and evangelistic work,

always seeking to assist the weaker churches. His thought seemed to be "to spend and be spent" for Christ and the Church. Under his labors there arose a lay-preacher by the name of Bayless L. Dickson who wrought a great work under the Spirit's power among the churches. Some of those converted under this lay-preacher's labors refused to accept baptism except at the hands of this lay-preacher. Father Sneathen called a special session of conference and Brother Dickson was ordained to the work of the ministry. He became a most useful minister of the Gospel; and, next to Sneathen, organized more churches, traveled more miles, and baptized more believers than any other man in the conference.

Mr. Sneathen's home was well known for its hospitality—he turned no one away. At one time a big meeting was to be held in his community, but he had no meat with which to feed the people, but taking his gun he went in search of game. He told the Lord if he would give him two deer, he would return one to him. In a short while two deer were in his possession. Then he *thought:* "The Lord has sent me two fat deer, one larger than the other, and it suits me to keep the larger one." Afterward he said, "But I was *only* tempted, for I gave the larger deer to a poor widow."

He was a heroic character, going through heat and cold, swimming the rivers, enduring many hardships, and doing without many comforts of life that he might more truly serve God and his fellowmen. At times his poverty in earthly riches seemed to stand in the way of his usefulness as a minister,

and yet the heaven-born magnetism of his great personality was more than a match for adverse conditions.

As illustrating this fact in his life, it is related in the days of his early ministry, when he was very poor, he attended a campmeeting at Honey Creek church in Miami County, Ohio, and was so poorly clad that the ministers in charge were ashamed of him and refused to ask him to the platform, but when they attempted to conduct the services their efforts failed utterly—they could not awaken any interest, nor get attention. In this extremity it was proposed that they invite little "Abe Sneathen" to the stand and give him a chance, but some objected, saying that he would "disgrace the meeting," and yet something *must* be done, or the whole campmeeting would go to pieces on their hands. Yielding to the inevitable, "little Abe" was invited to come forward and help. It was no doubt a trial to their pride, but he came forward barefooted and otherwise poorly clad. He preached a great sermon. His magnetism as a speaker was so great that his appearance was forgotten, and while he preached the Word, sinners were convicted and converted, and Christians wept and shouted for joy.

It was in the midst of this wonderful scene that Elder Kyle cried out, as if in prayer: *"Lord, send us more barefoot preachers to convert the people."* From this incident in his ministry he came to be known as the "barefoot preacher," a sobriquet not coveted by his brethren, but none of them were ashamed of his power, or the fruits of his wonderful preaching.

After spending more than sixty years in active service, Abraham Sneathen fell asleep and passed to his reward January 1, 1877, just two weeks prior to his eighty-third birthday.

Like Isaiah of old (Isa. 20:3, 4), God seems to have called Abraham Sneathen to service in poverty and much humiliation, but after all his was a wonderfully effective ministry, a means of salvation for the lost and a great blessing to the church militant.

With Elder Kyle may we not pray, "Lord, send us more preachers with such power for the conversion of the people and for the building up of the church?" Well might the dying note of this old veteran of the Cross have been the same as Paul's parting message to his brethren: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day."

Dayton, Ohio.

CENTURY CHURCHES

CHRISTIAN CHURCH
Swansea, Mass.
Organized in 1693.

OUR CENTURY CHURCHES *

Swansea (Mass.) Christian Church

Services in connection with "the Church of Christ in Swansea" were held as early as 1680. Formal church organization was effected in 1693.

No doctrinal tests were made conditions of admission, but all Christians were recognized as possessing equal rights in the household of faith. In 1725 it was decided to receive members only by the "laying on of hands." In 1803, and subsequently for sixteen years, it had its representatives in the "Yearly meeting of the Six Principle Baptists."

From that time until the present Christian character has been the only test of communion and membership. A few years ago the church united with the Rhode Island and Massachusetts Christian Conference.

O'Kelly's Chapel, Chatham County, N. C.

BY C. S. HOLLEMAN.

Located in the Northeastern part of Chatham County, N. C., is the Christian Church known as O'Kelly's Chapel. It stands in a grove of native oaks, and is probably now the only remaining church for which James O'Kelly preached.

As late as 1852 the church was very prosperous, having about two hundred members, Rev. Thos. J. Fowler being pastor. The deacons were Alfred Moring, Josiah Atkins and Reuben Herndon. On the death of the last named, C. S. Holleman was chosen to fill the vacancy. The board of deacons then remained unbroken for thirty years.

* Prepared by Prof. J. N. Dales, Toronto, Canada.

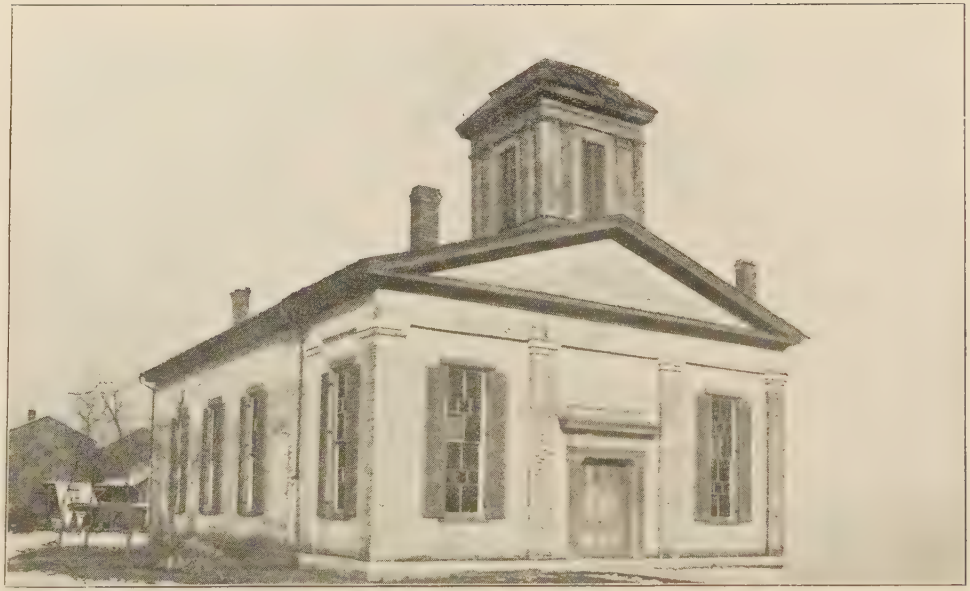
O'KELLY'S CHAPEL, Chatham County, N. C. Organized in 1794.

The Civil War greatly hindered the usefulness of this church, but it is still active and has recently built a new house of worship as shown on page 384. It is now a handsome country church. It has a good Sunday-school.

The grave, where the monument to the memory of James O'Kelly stands, is about one miles from the church—on the O'Kelly farm. The monument is a handsome one of granite (See page 266) and appropriately marked thus:

ERECTED
BY HIS
CHRISTIAN FRIENDS
TO THE MEMORY OF
JAMES O'KELLY
OF NORTH CAROLINA.
THE SOUTHERN CHAMPION
OF
CHRISTIAN FREEDOM.

The cemetery has fourteen graves marked O'Kelly on the tombstones. There are but few of the O'Kelly name now living in the vicinity. Rev. W. T. Herndon, of Elon College, is the only living great-grandson of the great leader. (See page 256.) Hon. F. O. Moring, of Raleigh, and Rev. A. P. Barbee, pastor of the Christian church at Durham, N. C., are the only surviving great-great-grandsons. The old home place is still owned by one of his descendants, Dr. J. M. O'Kelly, of Durham, but no buildings remain on the farm which were occupied or used by the Rev. James O'Kelly.



CHRISTIAN CHURCH, New Carlisle, Ohio. Organized about 1800.

Christian Church, New Carlisle, Ohio

This church is perhaps the first of any kind planted in the whole region north of Dayton. Services were first held at the close of the Cane Ridge revival (1798), in a cabin on the farm of Elinathan Cory, afterwards a deacon in the church. The erection of the present building was begun in 1827. It has been remodeled several times and is now commodious and convenient. The deed for the church lot is dated 1816. The ground was given by Mr. William Rayborne. Mrs. Sallie Smith left the church a good home for a parsonage and Sister Jane Cory bequeathed $1,000, and Mr. William Bean $500. It has had as pastors, Elders Stackhouse, Worley, Purviance, McCoy, Potter, I. N. Walter, Simonton, McWhinney, Daugherty, J. G. Bishop and C. B. Kershner. At present the church is without a pastor.

Court Street Christian Church, Portsmouth, New Hampshire

Elder Elias Smith visited Portsmouth in the summer of 1802, when he was about thirty-three years of age. He preached in different places, and January 1, 1803, organized a church in Portsmouth, with no name but Christian and no creed but the Bible. The first communion service was observed in April of that same year. From this church members were received into Hampton, Hampton Falls, Newington, N. H., and Haverhill and Bradford, Massachusettts. This, undoubtedly, was the parent

The Old Colonial State House in which the Portsmouth (N. H.) Christian Church was organized in 1803.

COURT ST. CHRISTIAN CHURCH
Portsmouth, N. H.
Organized in 1803.

PROVIDENCE CHRISTIAN CHURCH, Norfolk County, Va. Organized in 1804.

church of the Hampton churches as well as the churches of Haverhill and Stratham.

Following is the list of pastors who have served the church:

Revs. Elias Smith, 1802; Moses Howe, 1826-1836; Abner Jones, 1837-1838; David Millard, 1838; E. N. Harris, 1840-1842; Geo. W. Killin, 1842-1845; A. M. Averill, 1845-1850; Thomas Holmes, 1850-1853; Chas. Bryant, 1853-1853; O. P. Tuckerman; A. G. Comings; B. S. Fanton, 1855-1857; *Thos. Holmes, 1857-1859; Moses Howe, 1859-1860; I. F. Waterhouse, 1860-1865; *C. P. Smith, 1868-1872; *John A. Goss, 1872-1885; C. D. Hainer, 1885-1887; *John A. Hainer, 1887-1890; W. R. Spaid, 1890-1891; *J. P. Marvin, 1892-1894; *Myron Tyler, 1895-1900; F. H. Gardner, 1901—, now in the eighth year of his pastorate.

To celebrate the one hundredth anniversary of the church, appropriate exercises were held April 5, 1903. Rev. John A. Goss gave an historical address in the morning. A union service was held in the afternoon and Rev. Geo. W. Gile, of the Baptist Church, preached. The evening services were conducted by the pastor, Rev. F. H. Gardner, who gave an address on "Thanking God and Taking Courage."

The present membership is one hundred and thirty. It is in this church that "The Centennial of Religious Journalism" is to be held next September. It was while Elder Elias Smith was pastor of the church that he began to publish the *Herald of Gospel Liberty.*

Providence (Va.) Christian Church

This church was organized in 1804 with Rev. Nathaniel P. Tatem as pastor. For the first twenty-

* Still living.

SOUTH CHRISTIAN CHURCH
Haverhill, Mass.
Organized in 1806.

five years of its existence the membership average was probably fifty. In 1817 a conference session was held there. During the second twenty-five years of its existence 153 persons were admitted as members. During the years 1854-79, the church felt the blighting effects of the Civil War, but yet it welcomed into its fellowship 126 persons.

The last quarter century of its history has not been quite so prosperous, owing to the fact that the location is not now so favorable for work, and removals and withdrawals have had their silent but powerful effect upon its life. It has had great and good men for pastors and officers, and we trust that the busy life of enterprise which now prevails in the Southland may soon touch the immediate neighborhood of the old church so that the strength of youth may be renewed and noble service yet be possible.

South Christian Church, Haverhill, Massachusetts

The South Christian Church, of Haverhill, Mass., was organized April 9, 1806. Previous to this there had been preaching in homes for three years by Elders Elias Smith and Abner Jones. Elder Smith first visited Bradford in 1803, and preached in the home of John Marble. Several people from Haverhill attended, among whom was Frederick Plummer. At this meeting the young man's attention was arrested, he soon afterward confessed Christ, and in 1812 became pastor of what is now the South Christian Church. Before the church

was organized, fifty-four persons were baptized by Elders Smith and Jones. The final organization of the church was effected in the house of Silas Plummer, then standing on the south side of Merrimack Street, opposite the present site of the Academy of Music. For several years meetings were held in private houses.

The first meeting-house was a plain brick structure situated on the corner of Washington and Essex streets, known as the "Christian Union Chapel."

Many revivals commenced in this chapel and spread throughout the town. It was known far and near as the "Revival church," and was the leading church in the community. Both pulpit and pew were outspoken against slavery and intemperance.

In 1860 the old building was entirely remodeled and rededicated.

October 6, 1873, John Pilling and Jesse Simonds, for a consideration of $1,000, purchased the site for the present church building.

October 25, 1873, "The First Christian Society of Haverhill" was incorporated and continued until June 18, 1902, when the "South Christian Church of Haverhill, Mass.," became an incorporation and the society by general consent was dissolved.

The present house of worship was erected in 1874. The vestry was formally dedicated April 2, 1874, and the main building September 2, of the same year, Rev. Alva H. Morrill preaching the sermon. Many changes and alterations have been made since. A new pipe organ has been installed, a ladies' parlor, and steel ceilings have been added and redecorating has been done. In 1905, the church was the happy re-

cipient of a beautiful parsonage, the donor being Mrs. Eliza Pilling. It was given in memory of her late husband, John Pilling.

The growth of the church in members in recent years has been encouraging. In 1889 the membership of the church was 89, now it is 220. During the present pastorate 132 have been received into the church. The present membership of the Sunday-school in all departments is 272.

"One hundred years for Christ! Who can comprehend it? Noble deeds, not written upon the pages of memory, but recorded in the Lamb's Book of Life."

Woodstock (Vt.) Christian Church

The Christian Church in Woodstock, Vermont, is the result of the union of three organizations of the Christians, all of which were in existence in this town about a century ago. In 1801 Rev. Abner Jones sowed the seed, and in 1806 Rev. Elias Smith gathered the first congregation of Christians —thirty-six in number. In the year 1808 there were 167 baptisms. Rev. Frederick Plummer with Rev. John Rand held meetings at the court house in September, 1810, and the result was forty conversions. The former remained as pastor of the three churches, now united, till 1813. The Rev. John Rand served the church until 1816, when Rev. Jasper Hazen began his fruitful ministry of thirty years of service, both for the church and town. The present building was dedicated in 1827. Rev. Moses Kidder was the next pastor, serving the church

CHRISTIAN CHURCH
Woodstock, Vermont
Organized in 1806

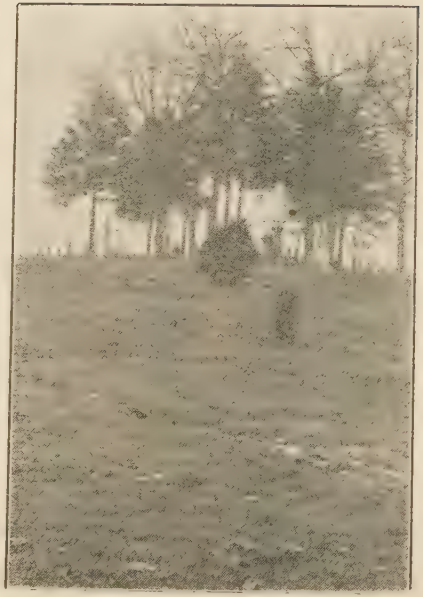
continuously for 50 years and leaving behind him the living influence of a godly life. Rev. E. C. Fry, now in Japan, was pastor about two years, and was followed by Rev. M. T. Morrill, now Mission Secretary, who remained ten years, and Rev. C. A. McDaniel, who has just resigned after a pastorate of three years.

Knob Prairie (Enon, O.) Christian Church

Near the beginning of the nineteenth century, sometime during the year 1806, the religious spirit of the time gave birth to a Christian organization which was destined to contribute largely to the nation's welfare. The Christian denomination was yet in its infancy, only a few years having passed since the first movements which led to an organization of those who accepted Christ alone as their creed, when Barton W. Stone and Wm. Kinkade began preaching in this part of the country. The ministry of these two men soon led to the organization of the church known for all these years as Knob Prairie Christian Church. The first meeting which led to the organization of this church was held in the old log house which still stands on the Baker place, about two miles east of Enon, Ohio.

After a few years the old log house was replaced by a frame building, which was so long and widely known as the Old Knob Prairie church.

In 1851 a new brick church—the present building—was erected in the village. In 1852 it was dedicated to the Lord by Revs. Daugherty and Simonton.



Site of Old Knob Prairie Church
Organized in 1806

Present Church Building. Erected in 1851

KNOB PRAIRIE CHRISTIAN CHURCH

The devoted and consecrated band of men who have ministered to this people are:

Rev. Francis Montford, the first resident pastor, Revs. N. Summerbell, T. M. McWhinney, P. McCullough, the Simontons, the Kyles, Melyn Baker, Levi Purviance, Nathan Worley, Caleb Worley, D. F. Ladley, Asa W. Coan, Myron Tyler, E. A. DeVore, G. B. Merritt, G. D. Black, C. W. Choate, W. H. Orr, Fred Strickland, D. B. Atkinson, Arthur S. Henderson, T. C. Benson, A. R. Bosworth, Henry Crampton, Clarke B. Kershner, W. H. Sando, Ercy C. Kerr and the present pastor, C. C. Jones.

The one hundredth anniversary services were held July 14-15, 1906, in the present church building. Many of the ex-pastors, friends and almost the entire membership of the church, were in attendance.

Eaton (Ohio) Christian Church

The church now known as the First Christian church of Eaton, was organized in 1807, by Elders David Purviance and Barton W. Stone. For several years the Christians worshiped with other denominations in "the Old Public Church." Doctrinal matters divided the church about the year 1829, but in 1841 the scattered members were again brought together in fellowship. From the year 1867 complete records are available. Rev. Hugh A. Smith is the present efficient pastor and the membership is now 356. Among Eaton's pastors we notice many well-known names: David Purviance, Reuben Dooley, William Kinkade, E. W. Humphreys, T. M. McWhinney, James Maple, C. W. Garoutte, W. H. Orr, J. G. Bishop, Henry Crampton, J. F. Burnett and W. D. Samuel. The organization has had three buildings. The present

CHRISTIAN CHURCH, Eaton, O. Organized in 1807.

one was dedicated Feb. 10, 1895, during the pastorate of J. F. Burnett, D. D.

The church has never enjoyed a greater degree of activity and spiritual usefulness than now.

North Christian Church, New Bedford, Massachusetts

Sunday, Jan. 25, 1807, a company of Christians met at the home of Obed Kempton, corner of Purchase and Middle streets, New Bedford, with the thought of organizing a new church. Thirteen persons, former members of the Dartmouth Baptist church, in the presence of their former pastor, Elder Daniel Hix, united and formed a church, to be known simply as Christian, part of what soon came to be known in New England as the "Christian Connection." The membership rapidly increased and the following year a church was erected, which was the first built by the Christians in New Bedford, and one of the first in New England. Before the building was shingled, and during a hard thundershower, a large crowd gathered in the unfinished basement of the church and listened to a sermon by that dauntless reformer, Elder Elias Smith.

The church had no settled pastor until 1811, when Elder Benjamin Taylor came to them, but such men as Daniel Hix, Elias Smith, Frederick Plummer, John Gray, Douglass Farnham, and Dr. Abner Jones ministered to them on different occasions. In 1822, during Moses Howe's ministry, a great revival took place. Charles Morgridge was pastor from 1826-1831. Under the labors of Rev. Stephen Lov-

NORTH CHRISTIAN CHURCH
New Bedford, Mass.
Organized in 1807

ell the church was very prosperous. May 29, 1833, a new house, seating 1,500 people, was dedicated—and quickly the congregation grew and filled the seats.

In 1834 Elder Morgridge was again called to the pastorate and remained until 1841, carrying on the work with much success. Then followed:

Rev. Silas Hawley, Rev. Philemon R. Russell, Rev. Albert G. Morton, Rev. William R. Stowe, Rev. David E. Millard, Rev. John Orrell, Rev. Samuel W. Whitney, Rev. Tyler C. Moulton, Rev. Austin Craig, Rev. Albert J. Kirkland, Rev. Oliver A. Roberts, Rev. S. Wright Butler, Rev. William T. Brown, Rev. W. J. Reynolds, Rev. Chas. J. Jones, D. D., and Rev. James McAllister, D. D.

The North Christian Church celebrated its hundredth anniversary January 27-28, 1907, by appropriate services and exercises. Beautiful souvenir booklets were issued as a permanent memento. Its history is closely linked with the city's history, and it has played a large part in the religious and social life of what was once the greatest whaling port of America. Nearly fourteen hundred names appear on the church roll, exclusive of the present membership which is not far from four hundred and fifty.

Christian Church, York, Maine

BY W. G. MOULTON.

The York Christian church was first organized May 13, 1808, by Elder Elias Smith, at the home of John Tenney, with a membership of twenty-six. September 8, of the same year, at the close of a religious meeting held in Mr. Tenney's orchard, Elder

Parsonage

CHRISTIAN CHURCH
York, Maine
Organized in 1808

Peter Young was ordained its first minister, but remained as pastor less than a year. Elder Moses Safford was chosen pastor and continued so until his death, April, 1816. While pastor, seventeen members were added to the church. For two years there was no minister, and then Elder Mark Fernald was called to the church and remained until 1829. During his pastorate thirty-eight members were added to the church. Elder Peter Young, having returned to that part of the country, was again chosen pastor and remained four and one-half years. A great revival came to the church and fifty new names were added to the church list. For nearly three years the church was again without a leader. At this time Elder E. L. Robinson came to preach for them. He was followed by Brother Abner Hall, then Elder Thomas Bartlett, Elder Stephen P. Bickford and Elder Charles E. Goodwin.

Elder Goodwin labored among the people for twenty-one years with much success, and during his stay one hundred and twenty four members were added to the church roll. Elder Joseph H. Graves then came and filled the pulpit, followed by Elder H. Short. During these last seven years thirty-eight members enlisted in the cause of Christ. In 1881 Elder James R. Phillips commenced the pastoral work of the church, remained three years and was succeeded by Elder J. W. Card, then Elder B. S Maben. While Rev. Maben was here Sister H. Lizzie Haley came and helped conduct a revival for four weeks, and as a result twenty-four were taken into the church. After this pastorate Rev. W. B. Flanders commenced his labors with the church,

CHRISTIAN CHURCH, Milan, N. Y. Organized in 1808.

staying from 1887 until 1891. Following him came Rev. C. V. Parsons, who commenced his pastorate with this people, and on May 13, the new church edifice was dedicated. After working about three years he resigned and Rev. W. G. Voliva was chosen pastor, followed by Elder T. G. Moses. May 13, 1896, the 88th birthday of the church was celebrated by a reunion and roll-call. The clerk reported a membership of one hundred and twenty-four, of whom sixty-eight responded by name and twelve by letter. Each year at this time the church held a reunion until 1900.

In May, 1900, Elder Moses resigned and Rev. John A. Goss became pastor and is still with the church to-day. The membership is now eighty-eight. The church celebrated its one hundredth anniversary, May 13, 1908, with a public meeting.

First Christian Church, Milan, N. Y.

This church was organized in the summer of 1808, and worshiped for several years in a building called a Union meeting-house, the Baptists being the stronger. About the year 1824, the Christians, under the preaching of Elders Shaw, Perry and other pioneer ministers, grew in numbers and influence; finally the Baptists sold their share in the building to our people, who erected the present building in 1825, Elders I. N. Walter, Badger and others preaching here occasionally. Since 1833 they have had a settled pastor. This is called the "Mother Church" of the Christians in Dutchess County; from this church four other churches have been organized.

viz., Clove, Stanfordville, Schultzville, and West Pine Plains. The Milan church has had her struggles, but through all these years she has stood the storm, and from her pulpit the gospel has been faithfully preached, and the principles of our people set forth.

To-day the property is well preserved, in good repair, and congregations are good, for a country church. Her present pastor, Rev. B. S. Crosby, is serving the church for the second time.

A HUNDRED YEARS OF PROGRESS

HON. F. A. PALMER

of New York City, now deceased, who endowed Starkey Seminary-Palmer Institute, Palmer College, Union Christian College, and Elon College.

HON. DAVID CLARK

of Hartford, Conn., now deceased, who endowed the Christian Biblical Institute

A HUNDRED YEARS OF PROGRESS

Or the Development of our Denominational Life and Work

Our Educational Institutions

BY J. B. WESTON, D. D., LL. D.
President Christian Biblical Institute

The early founders of our churches were men of education and ability, among the foremost of their time. In these respects James O'Kelly was quite the peer of Bishop Francis Asbury, whose autocratic methods he opposed and refused to submit to. His associates were men of leading minds. David Purviance, of Kentucky, and afterward of Ohio, was not only a man among the foremost in intelligence and ability as a speaker, but a leading practical statesman in the legislature of both states. Barton W. Stone and William Kinkade were educated men and vigorous thinkers. Abner Jones, of New England, was an educator and physician before he was a minister, and Elias Smith was one of the influential and able Baptist preachers in New England, a popular pastor of a city church, brilliant and strong as a preacher, too independent, as it proved, to be kept within the traditional limitations of his denomination. But though educated themselves, they did not realize the importance of education for their successors. Indeed, they did not set out

to build up a denomination, but to be free men, to preach a free gospel, and to win souls to Christ.

Besides, they made the not uncommon mistake of considering things which they found co-existing as related to each other as cause and effect. They saw a professional education and salaried settlement of the prevalent ministry associated with a spirit of intolerance, sectarian bigotry, and religious apathy. They took the former to be the cause of the latter, and often denounced both reliance on professional education and stipulated salaries as cutting the nerve of spiritual power and success in the winning of souls. So, along with their consecrated zeal their earnest application of gospel truth, their success in winning souls to Christ who had not been touched by the old methods, and their wide charity among those who were real believers, they did not spare their shafts of sarcasm against the educated "hirelings" who enjoyed the fat places and popular esteem, but who stood in their way, and whose ministry was barren of spiritual results. In spite of the fervor of their zeal and the splendor of their immediate success, the ill results of their mistake remained long after them. It has been only by degrees that it could be outgrown at all; it has been an incubus on their successors' progress and an obstacle hard to overcome in all the denomination's history.

When, however, the constructive period came, and it became necessary to take the field along with others in organized work, the mistake became obvious; especially so when it was seen that the young people of the families who were ambitous for good

education had to go to schools where the tendency was to lead them away to other denominations. But this awakened the people only to the necessity of furnishing the means of secular education under religious influence which would keep alive the religious spirit and the love for the church of their parents. The prejudice against special training for the ministry was strongly entrenched. The earliest movements in educational lines were for secondary schools and academies, located among their own churches and under their own teachers, for such education as the public schools could not give.

OUR FIRST EFFORT.

As far as I know, the first definite movement in this direction was in New England or New York; I am not certain which was first. In the late thirties, or early forties, a vigorous movement was made to establish an academy in New Hampshire. There had been some talk of a school in Massachusetts, but it had not materialized. The New Hampshire movement, with the influence of all the leading ministers of New England at its back, resulted in the establishment of an academy in Durham, New Hampshire. Of this Rev. O. B. Cheney, afterwards the honored president of Bates College, Lewiston, Me., was at one time principal. This academy was at Durham for some years, then removed to Wolfboro, back to Durham, and then to Franklin. Here a wealthy gentleman, named Proctor, made a very favorable conditional offer for the permanent establishment of the academy, but our churches failed to meet it, other parties accepted it, and our efforts

PALMER INSTITUTE-STARKEY SEMINARY, Lakemont, N. Y.

REV. MARTYN SUMMERBELL, D. D.
President of Palmer Institute-Starkey Seminary

came to naught. It was the mistake and misfortune of our eastern people.

STARKEY SEMINARY.

The educational movement in the state of New York was more successful. At its annual session in 1839, the New York Central Conference decided to establish an academy "on free and liberal principles." A committee of nine was appointed, with Rev. Ezra Marvin, an enthusiastic and able young minister, at the head, to carry the work into execution. "Elder Marvin" was pastor of churches in the vicinity of Starkey. He threw time and heart into the work, raised money in that neighborhood, secured money enough to warrant the establishment of the school in the town that gave it its name. This was the beginning of Starkey Seminary. Under the same energetic leadership, money was raised in the Central Conference and churches of the state, and a lot of about one and a half acres was secured for a building, with a proviso in the deed, however, that it should never be used for other than "literary purposes." This was explained at the time to be a safeguard against its being used for a theological school.

The first building was erected, and in November, 1842, the school was opened with Rev. Charles Morgridge as principal. Under him and other principals the school continued with varied success till the fall of 1847, when Prof. Edmund Chadwick was secured as principal. Prof. Chadwick brought new life to the seminary. He was a graduate of Bowdoin College and Bangor Theological Seminary. In ad-

dition to his education he was a practical teacher, of Christian spirit, a man of resources, energetic, hard-working, self-sacrificing and faithful. His character made him friends. Library and apparatus were obtained for the school, and in 1848 a charter was secured and with it a share in the state's educational funds. He built up the school and put it on a sound foundation. At the close of his administration in 1861 it had a faculty of eight teachers and four assistants.

On this faculty was Prof. O. F. Ingoldsby. He had been educated at Starkey, had proven himself an efficient teacher, and he became Prof. Chadwick's successor. He, too, was an efficient, enthusiastic, self-sacrificing man. Under him the Chadwick spirit continued. The early years of his principalship suffered from the depletions incident to the Civil War, but the interest rallied and a new hall became necessary for the accommodation of lady students. Under his energetic endeavors the money was raised and Hathaway Hall was built and ready for occupation in December, 1866. He continued as principal till 1873, the school meantime holding its high rank and sending out strong men and women into the active pursuits of life. After a few years of retirement he was recalled and was principal from 1878 to 1885. The lives of Chadwick and Ingoldsby have been largely the life blood of Starkey.

Being self-supporting and without endowment, under subsequent headships the seminary lacked funds for repairs, and the buildings suffered in consequence. About 1896 Hon. Francis A. Palmer came to the rescue. First he aided in repairs to the old

HON. HORACE MANN,
First President of Antioch College, Yellow Springs, Ohio

REV. D. A. LONG, D. D., LL. D.
For sixteen years President of Antioch College
(See page 209)

buildings. Next he decided to build a new building on new grounds nearer the beautiful lake which is so charming a part of the scenery. Land was purchased, a president's residence and a new hall erected, with first class rooms and appointments for educational purposes, and students' rooms and dining-room for students. "Palmer Hall" was dedicated in September, 1900. Grounds have been beautified and enlarged in the finest taste, and a substantial backing furnished. Rev. Martyn Summerbell, Ph. D., D. D., is president and the outlook for the future is most flattering. (See note, page 447.)

ANTIOCH COLLEGE.

A movement for a school in Ohio, in the vicinity of New Carlisle, was agitated but dropped.

The establishment of academies preceded by many years any movement for a college. In the late forties, Mr. A. M. Merrifield, of Worcester, Mass., in conjunction with Elders Oliver Barr, David Millard and others, instituted an active agitation for a college for the entire denomination. The papers and leading ministers in all parts of the United States and Canada joined in approval. The time seemed opportune. A convention was called to meet in Marion, Wayne County, New York, in October, 1850, the first really national convention the denomination had ever held. It was numerously attended and enthusiastic. Plans for establishing a college were adopted, but entirely inadequate. Committees were appointed for carrying the plans into execution. Funds were raised *on paper* and the enthusiasm, especially in Ohio, ran high. Antioch

College was established in Yellow Springs, and Horace Mann called to be president. But the mistake was made of relying on individual notes entitling to a free scholarship on the college on each note of $100, given with the understanding that the principal should never be called for as long as the 6 per cent. interest was paid. Under Horace Mann, who identified himself with our people, splendid educational work was done, an exemplary record made, and a high ideal incorporated into the school. But the financial plans and methods proved a failure, as money was not forthcoming and ultimately the College passed from our control. It is still doing a good work as an undenominational school, under Dr. Fess, a liberal Methodist, as president. Some grand men and women have gone forth from its halls.

A THEOLOGICAL SCHOOL.

By degrees the prejudice against theological education began to give way, especially with the men of leading intelligence and influence. When by some wealthy and benevolent Unitarians a theological school was established in Meadville, Pa., with Dr. Rufus P. Stebbins at its head, and some of our own men, like Revs. David Millard and Austin Craig, as lecturing professors, and an open door offered to young men for our ministry, several availed themselves of the opportunity. They took courses of study and came back to our churches, especially in the west, and brought talent and scholarship and zeal to their work. Dr. Stebbins was a devout and scholarly Christian man, highly honored and be-

loved by all who knew him. In theological views and evangelical spirit he was in closer harmony with us than with the large body of the Unitarians themselves; and the influence of his spirit and teaching on the young men under him was inspiring in the best direction. But circumstances led to a weakening of the bonds of co-operation, and something more was felt to be needed to meet our demands. At the Marion Convention where Antioch College was launched, regard was still manifest to the prejudice against special preparation for the ministry. It was carefully and cautiously averred that Antioch was not to be a theological school. Still, such an impetus was given to the educational spirit that at the meeting of the Antioch Provisional Committee in 1852, where the location of the College was decided on and Hon. Horace Mann invited to become president, it was also decided to undertake to add a theological department to the College. Rev. Oliver Barr was appointed soliciting agent, and he entered the work with effective zeal. But his sudden death in a railroad accident in Norwalk, Conn., brought an end to the enterprise. But his martyrdom to the cause was the end of opposition to theological education among us.

UNION CHRISTIAN COLLEGE.

Not long after the establishment of Antioch the educational spirit was awakened in Indiana. A private school and academy was started in Merom, Sullivan County, in which Rev. E. W. Humphreys was an active factor and principal teacher. This developed with increasing interest and was endorsed

UNION CHRISTIAN COLLEGE

Merom, Ind

REV. O. B. WHITAKER, A. M., D. D.

President Union Christian College

REV. W. S. LONG, D. D.
Founder and First President of Elon College, N. C.

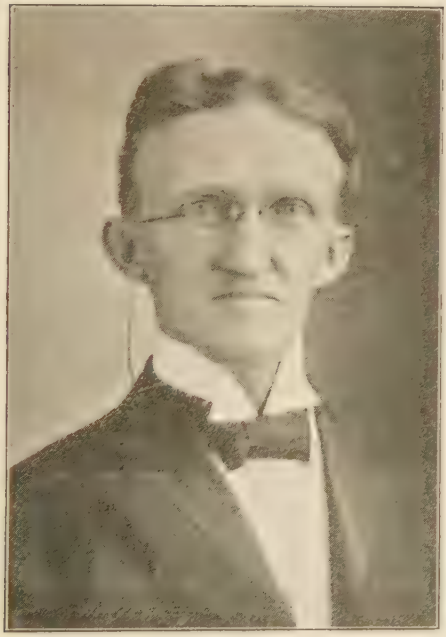
REV. J. W. WELLONS
"The Grand Old Man" of the Southern Christian Convention and Elon's ever loyal friend

by the conference. In 1858, the Indiana Conferences took it up and determined to raise it to the rank of a college, erect a new building on the banks of the Wabash, and provide an endowment. The work was undertaken with enthusiasm and success. Among the early presidents were Doctors Nicholas Summerbell and Thomas Holmes. But the financial mistake was made again in relying on individual personal notes. An endowment of $100,000 or more on paper faded away, more was raised and only partly collected. Meantime the educational work went on successfully and good results have been achieved for Indiana and Illinois and other parts more remote. Many of her alumni and other students have done valuable work and filled important positions to the credit of their *alma mater*. A few years ago, Hon. Francis A. Palmer added $30,000 to $20,000 raised by other friends for an additional endowment, making a fund of about $75,000. Under Dr. C. J. Jones, as president, money was raised for extensive repairs and improvements. With the opening of the current school year, Dr. O. B. Whitaker entered on the presidency with inspiring prospect of success.

GRAHAM INSTITUTE.

Our first educational institution in the Southern States was opened in 1852, in Graham, N. C., under the joint approval of the then two Southern Conferences. It was named Graham Institute, and Rev. John R. Holt was made principal. Until 1857 it was conducted as a high school for boys, was self-supporting and successful. Among the students of

ELON COLLEGE, DORMITORIES AND CAMPUS



EMMETT L. MOFFITT, LL. D.
President of Elon College, North Carolina

that period were Doctors W. S. Long, J. W. Wellons, and others of national repute. In 1857 it was chartered by the legislature of North Carolina as Graham College, and Prof. W. H. Doherty from Antioch was elected president. It grew in favor and prosperity until the outbreak of the Civil War, when it suffered such depletion that its doors were shut, and subsequently the property was sold.

In 1865, Rev. (now Dr.) W. S. Long opened a high school in Graham in a small brick building. The school prospered in his hands, and, to provide larger accommodations, other property was acquired. Finally, Rev. W. S. Long and Rev. D. A. Long acquired the old Graham College property, and to it the school was removed. W. S. Long was still president, and the school was endorsed by the North Carolina Christian Conference. About 1873, D. A. Long purchased the entire property, and became president. He secured its incorporation as Graham Normal College. Upon his resignation in 1883, to become president of Antioch College, W. S. Long became president of Graham Normal College. Its prestige continually increased, and strong men, who have later made their mark in public affairs of church and state, were numbered among the students.

ELON COLLEGE.

In 1888 the General Convention (South), under the advice of an intelligent committee, took steps to build a college. A Provisional Board was appointed, with President W. S. Long as chairman, to select the site and oversee the erection of the building.

A site on the North Carolina Railroad, seven miles west of Graham, was secured, a fine building erected, adequate to immediate purposes, a charter for "Elon College" was granted, and the new college opened in September, 1890.

He continued as president for a number of years, and to his business ability, self-sacrificing energy and devotion, added to his success as an educator, Elon College is largely indebted for its success. The Southern churches, though crippled in their finances as a result of the war, responded loyally to his effort, and in return were largely rewarded by an increase of numerical, spiritual and financial strength. After the resignation of Dr. Long, for eleven years Rev. W. W. Staley, D. D., was its president. Though he did not reside at the college, he was its executive officer and exercised general oversight over its work, giving to the college the benefit, both educationally and financially, of his wisdom and executive ability. When he resigned, the college was entirely free from debt. It has a fair endowment, which was recently increased $50,000 by Hon. Francis A. Palmer's joining $30,000 to $20,000 raised by themselves. The present president is Dr. E. L. Moffitt, under whom and his colleagues, it is doing an encouraging work.

DEFIANCE COLLEGE.

Of late years the interest of our people in the North, especially in Ohio and northern Indiana, has centered around Defiance College. This institution was started as a Female Seminary by citizens of Defiance and an adjoining county from the sale of

DEFIANCE COLLEGE, Defiance, Ohio

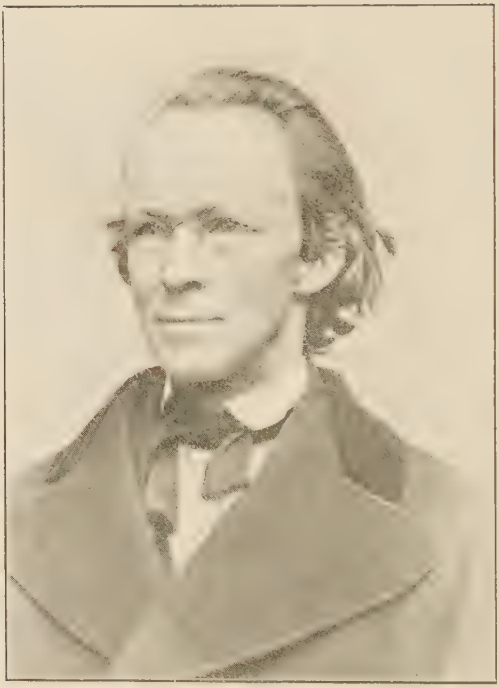
P. W. McREYNOLDS, A. M., B. D.
President of Defiance College

their lands appropriated to educational uses. A fine large brick building was erected on a campus of ten acres in the northern part of the city of Defiance, which is located at the junction of the Auglaize and Maumee rivers, the location of the old Fort Defiance of the times of General Anthony Wayne. Subsequently it was made a seminary for both sexes. In the late nineties, under the presidency of Dr. Latchaw, a movement was made with some success to enlist the interest of the Christian churches of Ohio. On the undertaking to establish a university in Muncie, Indiana, Dr. Latchaw went to Muncie. Then the Trustees of the Seminary engaged Prof. P. W. McReynolds, an associate of Dr. Latchaw, to accept the presidency, promising him a substantial backing. He consented, and Miss Wilson, another associate professor, remained with him. Since that time the institution has taken on a new life; order, discipline, activity and thoroughness have been introduced, a college charter obtained, and fifteen acres more have been added to the campus. The growing patronage demanded an additional building for dining-hall and rooms for lady students. By the contribution of $10,000 by Mr. Trowbridge, a citizen of Defiance, and the aid of others, Trowbridge Hall was erected. The first year of its occupancy it was seriously damaged by fire; but by the aid of citizens of Defiance and other friends, with the contribution of $5,000 from Mr. Andrew Carnegie, it was rebuilt with a large addition furnishing rooms also for boys. The college has some invested endowment and measures are on foot, with the endorsement of the Ohio State Chris-

tian Association, for a substantial addition. It should have $200,000 more. It has fine, up-to-date philosophical apparatus, a fair library, athletic fields, both for ladies and gentlemen, and a fairly appointed gymnasium. In the summer of 1907 the Christian Biblical Institute was removed from Stanfordville, N. Y., for which a fine new building is in process of erection. This is spoken of in another place. The three buildings will make a well-appointed, well appearing, commodious and convenient educational plant. Defiance sustains a faculty of about fifteen teachers, able, enthusiastic, and devoted to their work. The discipline and moral tone is of the highest order. Besides its regular work, it sustains a summer school which is popular and well attended. President McReynolds is a self-sacrificing Christian, adapted to his work to a rare degree, and has the implicit confidence of all who know him. The outlook for Defiance is promising.

CHRISTIAN BIBLICAL INSTITUTE.

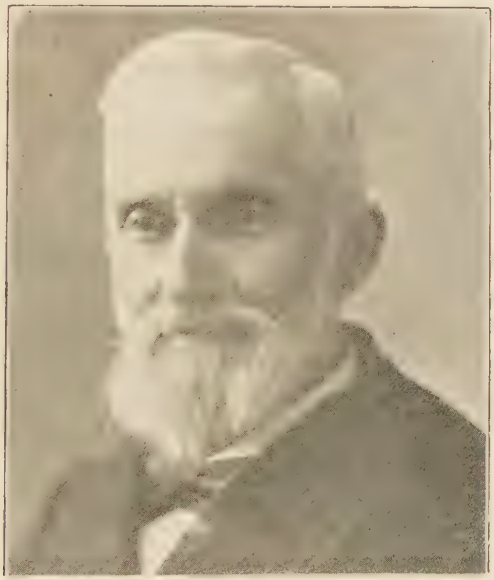
As has already been said, the early prejudice against theological schools and theological education began to give way soon after the establishment of Antioch College. The first movement for such a school undertaken by the efforts of Rev. Oliver Barr, came to an end with his tragic death. No other decided movement was made in that direction till 1866. In that year, the American Christian Convention, at its Quadrennial session in Marshall, Michigan, decided on the establishment of such a school for the benefit of all the denomination, and a board of trustees was appointed to raise the



REV. AUSTIN CRAIG, D. D.
First President of Christian Biblical Institute
(See page 137)

money, found and control it. It was to be located in the state of New York. This board immediately put agents into the field and money was raised, largely on notes again, for its endowment. They obtained a charter from the legislature of the state in April, 1868. Rev. Austin Craig, D. D., was elected president, and the school was opened in the fall of 1868 in rooms of Starkey Seminary, in Eddytown, Yates County. The instruction consisted chiefly in lectures by the president, but soon another teacher was added to give instruction in English and New Testament Greek. While here the interest of Hon. David Clark, of Hartford, Conn., became enlisted in its behalf, and he became a most important supporter. In 1872 the Institute was removed to Standfordville in Dutchess County, where a farm with new buildings was purchased and suitable additional buildings erected, chiefly through the munificence of Mr. Clark. The expenses of the school were met by interest on the notes and donations from the churches and friends. Some notes were paid, many failed of any payment, and on some interest was continued. Some legacies and donations were made, and the money for the most part carefully invested. Thus the endowment was kept good and additions carefully guarded, so the Institute has never allowed itself to be deeply in debt, nor to divert its funds from their proper uses. The Institute continued its excellent work under the presidency of Dr. Craig until his sudden death in August, 1881. In October, 1881, Professor J. B. Weston of Antioch College was elected as Dr. Craig's successor, taking his place at the beginning of 1882, and has continued

WESTON HALL
CHRISTIAN BIBLICAL INSTITUTE
Defiance, Ohio



REV. J. B. WESTON, D. D.
President Christian Biblical Institute

in the office till now. The remoteness of Stanfordville from the center of our population was a detriment to its efficiency in the work for which it was intended, and in the summer of 1907, in response to liberal inducements and a conviction of advantages for its work, it was removed to Defiance, Ohio, to grounds donated by Defiance College from its campus. Here a new building is in process of erection for its use, to be known as Weston Hall. This building is to be near the present college buildings, and so located as to constitute with them a convenient and unified group. It will contain six recitations rooms, a Y. M. C. A. Hall, a convenient and well-appointed residence as well as a large audience room, and in the basement, a capacious gymnasium for use of both institutions. It is to be of two stories, above a nine-foot stone basement, the upper stories of brick, with stone trimmings and surmounted by a dome. It is expected to cost from $30,000 to $35,000.

In Defiance the Institute is centrally located, and easily accessible from all directions. It will have the advantage of co-operation with the college in general work, besides sustaining for itself a special faculty of five or six resident professors and many non-resident lecturers, among whom is Marion Lawrance, the world-renowned Sunday-school specialist. These advantages, the scope and thoroughness of the instruction given, the free and evangelical spirit of the school, together with the economy of expense, will render it an inviting school for any who are preparing for the ministry or other Christian work.

PALMER COLLEGE.

Of importance in its locality is Palmer College, in LeGrand, Iowa. This, too, has arisen from an academy chiefly by the endorsement and support of the Iowa conferences. In raising funds and giving character to the school much is due to the persistent energy and self sacrificing efforts of Rev. D. M. Helfenstein, D. D., who was its president from 1890 to 1899. This college too is indebted to the munificent liberality of Hon. Francis A. Palmer, of New York. He put $30,000 to $20,000 raised by the immediate friends, making an endowment of $50,000. In recognition of this the name of the school was changed from LeGrand Christian College to Palmer College. The building is of brick, and contains a chapel and forty rooms, besides attic and basement. The location is in the central part of Iowa, and has the confidence and support of the Iowa churches. Under Dr. Helfenstein's presidency, and that of Rev. Carlyle Summerbell, for several years his successor, and of the present president, Rev. Ercy C. Kerr, the college has done and is doing a successful work for the churches and the people of the state, and gives encouraging promise of increasing success.

IN CANADA.

Our people in Canada have had no institution of learning of their own within their own territory. They have been liberal patrons of the Christian Biblical Institute and other institutions in the states. Of late years, through the earnest and wise direction of Prof. John N. Dales, they have had very advantageous alliances, first with Queen's Col-

PALMER COLLEGE
LeGrand, Iowa

REV. ERCY C. KERR,
President Palmer College

lege, Kingston, and later with McMaster University of Toronto. Prof. Dales is an Honor Graduate and post graduate of Toronto University, and was for a number of years a teacher in the Collegiate Institute at Kingston. He had the confidence of the faculty of Queen's University and by this means was able to secure advantageous privileges for students. More recently he has been called to a professorship in McMaster University of Toronto, a Baptist institution of liberal spirit. This has the advantage of a location nearer the body of our Ontario churches, and of having an active church of our own in the city. Besides being a college man, Prof. Dales is a superior practical teacher, a public-spirited man, loyal to his church and its principles, a good organizer, and a believer in progressive activities. He has at his back, or at his side, the confidence and support of our Ontario brotherhood, ministers and churches. The strength and influence of our ministers and churches are on the increase, as a consequence. This arrangement is doing good work for Ontario.

WEAUBLEAU COLLEGE.

West of the Mississippi and south of Iowa we have two colleges, one in Missouri and one in Kansas. Both are of limited means but of sterling quality.

Weaubleau Christian College, in Weaubleau, Hickory County, Missouri, is a local enterprise, but has done grand work. At first it was an academy, in a building erected by the local church, with rooms for the school in the first story and an audience room for the church above. Rev. John Whitaker, D. D., was both pastor and principal. It was

chartered in 1869, opened in 1871, re-chartered as a college in 1891, when it was provided with a new building. A thriving railway town has grown up around the college, and has done the chief work in sustaining it. Dr. Whitaker continued president till 1906, rendering a service rarely equalled. Besides being an efficient pastor and organizer, he has shown himself to be an educator, and an educator of educators, as is seen by the number of superintendents and principals he has sent out to public schools in cities and towns of Missouri and states farther west. In 1906 he was succeeded in the presidency by his son, Rev. O. B. Whitaker, under whose administration the college prospered. The college is still doing successful work. It should have adequate endowment to enable it to enlarge its efficiency. In 1907 Rev. Fred Cooper, A. B., succeeded Rev. O. B. Whitaker, and is now president of this institution.

KANSAS COLLEGE.

Kansas Christian College, Lincoln, Kansas, was established in 1882, by the Kansas Christian Conference, with Rev. Thomas Bartlett as principal. It afterwards arose to the rank of a college. President Bartlett continued at its head for eight years and did much to give the institution a high rank. Succeeding him, after three years under President Cameron, Dr. O. B. Whitaker, son of Dr. Whitaker, of Weaubleau, Mo., was president for twelve years. It has won the patronage of citizens of the vicinity and at a distance, regardless of denominational affinities. It has a good stone building, is run on a

WEAUBLEAU CHRISTIAN COLLEGE
Weaubleau, Mo.

REV. FRED COOPER, A. B.
President Weaubleau Christian College

business basis, and does not encumber itself with debt. It has an efficient Normal department and has its representatives in the public schools of Kansas and elsewhere. It exerts a wide influence morally and religiously as well as educationally. Rev. Geo. R. Stoner, A. B., is president of this college, having succeeded Dr. O. B. Whitaker, resigned.

In concluding this sketch of our educational history it must be said that the founders of our body,—grand, intellectually strong, broad-minded, progressive men, as they were,—in important respects taking a position a century in advance of their time, and one towards which the Christian world is fast approaching, -in some other lines made sad mistakes. These were chiefly the outgrowth of their protest against the state of things then existing, and which they believed to be in restraint of spiritual life and of the freedom essential to the growth of spiritual life; organized churchhood was against them, and it was cold; a professionally educated priesthood was against them, and it was cold. They were for spiritual life, then and there. They did not look forward and plan for an organized, solidified body to propagate itself and its special work in the future. Their work was for immediate results, and as such was effective. Their organizations at first were local and for local purposes. They took no organized interest in education, and professional education for the ministry was under their ban. Later their successors awoke to the necessity of measures for consolidated general work. Then the necessity for organization and education became evident. But the early-indoctrinated and long-con-

tinued habit had so ingrained itself, that the new life was obstructed and was slow in getting hold of the general interest as strongly as it ought. Besides, some of the early educational enterprises were undertaken by unwise and unbusinesslike methods, and resulted in financial embarrassments. But gradually, by patient persistency, these obstacles have been overcome. It may be truly said that our institutions of learning were never in so good and hopeful a condition as now. Never has the harmonious co-operation in their behalf been so strong as now. Never have they been so well officered and so well patronized as now. Never have the business affairs been so well administered. The eastern churches suffer a loss in the removal of the Christian Biblical Institute to Ohio, but New England has for a long time drawn largely on the west for its supply of ministers and will probably continue so to do. But all the schools are in need of larger material resources. It is hoped and believed that the increasingly awakening interest will see that this need is met.

Defiance, Ohio.

NOTE. Starkey has been largely under the leadership of its own students. Since Prof. Chadwick, Prof. Ingoldsby, who held the longest term as principal, and Prof. G. R. Hammond next in length of term was of the Starkey students. Prof. Chadwick's sons and others are on the board of trustees. Most notable of these is Mr. Wellington S. Bassler, the president of the trustees—Mr. Bassler was of the class of 1869, became trustee in 1876 and has missed but one regular meeting of the board since 1881. He has been continuously the president of the board. He is a prosperous merchant of Middleburgh, Schoharie Co., N Y., editor of the local paper, and always a wise and loyal friend and supporter of Starkey.

KANSAS CHRISTIAN COLLEGE Lincoln, Kansas

REV. GEO. R. STONER, A. B.
President Kansas Christian College

JUDGE O. W. WHITELOCK

OUR PUBLISHING INTERESTS

BY JUDGE O. W. WHITELOCK
President Christian Publishing Association

The Christian Church was founded by the fathers on broad and liberal principles. These principles had as their advocates strong men, men of capacity and force. These men believed in the principles of their church and they sought methods and opportunities to teach others these principles. The principles of Christian liberty; freedom of religious thought and action; the interpretation of God's word by each believer, and the fellowship of all the followers of Christ under the simple but all-embracing name, Christian, were themes that our fathers believed should be heralded, for they were lights that should not be hid "under a bushel," but should be put upon the candle-stick that their beneficent rays might shine out and give light and warmth to a world which was then groping in the darkness of religious thralldom and feeling for the light of liberty. With such impulses and desires it was but natural that the early Christians should seek to establish religious newspapers and periodicals, and publish tracts and books to disseminate the religious principles they loved and desired to teach.

With such thoughts in mind, Elias Smith, of Portsmouth, New Hampshire, one of our deepest thinkers and ablest pioneer preachers, established the *Herald of Gospel Liberty*, the oldest religious newspaper in the world, whose centennial birthday we celebrate this year. The first issue of this

paper was on September 1, 1808. Rev. Smith continued to publish this paper until the close of the year 1817, but he did not publish his paper from Portsmouth all these years. It was issued at Portland, Maine; Philadelphia, Pennsylvania; then back at Portsmouth again. Smith finally moved his paper to Boston. Here he sold it to Robert Foster, who moved it again to Portsmouth, New Hampshire. Here it was published from 1818 to 1835 by Mr. Foster; he had, however, changed the name and issued the paper under the name of *The Christian Herald.*

PUBLISHING ASSOCIATION ORGANIZED.

On January 1, 1835, at the home of Abram Drake in Hampton, New Hampshire, was held a meeting of Christian preachers and other brethren; this meeting being for the purpose of forming an organization to publish a religious newspaper and books. The result of this meeting was the organization of the Eastern Christian Publishing Association. This Association had as its first officers, Elder Noah Piper, President; Elder Simeon Swett, Recording Secretary; Elder S. E. Brown, Corresponding Secretary; B. F. Carter, Treasurer. This Association also had an Executive Committee composed of Elders Elijah Shaw, R. Davis and J. C. Blodgett. This Association in the year 1835 purchased the *Christian Herald* of Robert Foster and again changed its name. Its new name was the *Christian Journal*, and the first issue bearing this name was on the 2nd day of April, 1835, and was from Exeter, New Hampshire. The Association had made

Elder Elijah Shaw its editor, and his name appears as such on the first issue. The Eastern Christian Publishing Association continued in business for many years, publishing the paper until March, 1850, but not all the time under the same name, but all these years edited by Elder Shaw. The Association seemed to have the idea that an occasional change in the name would be helpful and aid its circulation among the people; at any rate this Association published the paper first under the name of *Christian Journal;* secondly as the *Christian Herald and Journal*, and then as *the Christian Herald.* We have followed the *Herald of Gospel Liberty* under its various names and publishers until March, 1850. Its last publisher during that period was the Eastern Christian Publishing Association, organized as we have seen, in 1835.

In March, 1850, the Christian General Book Association of Albany, N. Y., purchased the *Christian Herald* of the Eastern Christian Publishing Association, and it was consolidated with the *American Christian Messenger*, and published for one year as the *Christian Herald and Messenger.*

Early in 1851 the *Christian Herald* was repurchased by the Eastern Christian Publishing Association. The paper was then moved to Newburyport, Mass., where on March 13, 1851, the first issue was under the name of *Herald of Gospel Liberty*, which name it has borne ever since.

In 1862 the *Christian Messenger and Palladium* was purchased by the Eastern Christian Publishing Association of the Christian General Book Association and consolidated with the *Herald*

THE CHRISTIAN PUBLISHING ASSOCIATION BUILDING
Corner Fifth and Ludlow Streets, Dayton, Ohio

JASPER N. HESS
Publishing Agent, C. P. A.

of Gospel Liberty, which was published by the Eastern Christian Publishing Association at Newburyport, Mass., until January 4, 1868, when it was sold by the Eastern Christian Publishing Association to the Christian Publishing Association and moved to Dayton, Ohio, where it was consolidated with the *Gospel Herald*, and continued to be published by this Association under the name of the *Herald of Gospel Liberty.*

Although the Eastern Christian Publishing Association came into existence very early in our church history, yet it was not the first organization of its kind in the history of the church. While the brethren were active in New England and were disseminating knowledge of the church by preaching, by issuing a paper and publishing books and tracts, in that day it was a long ways from New England to New York. The means of communication between these two sections of our country were poor and limited so that the one section knew but little of what the other one was doing.

THE GOSPEL LUMINARY.

Prior to the organization of the Eastern Christian Publishing Association *The Gospel Luminary* was started at West Bloomfield, New York, by Rev. David Milliard in 1825. In the year 1827, the General Christian Conference, now called the American Christian Convention, met at West Bloomfield in New York, where the paper was published. This Conference endorsed the paper and recommended that it be moved to New York and that it be published from that city. The recommendations were

carried out and the paper, changed in form and size, was published in New York City for a time under the management of the General Christian Conference, then called the United States Christian Conference.

GENESSEE CHRISTIAN ASSOCIATION.

From the memoirs of Rev. Joseph Badger we find that before the Association was formed in New England one had been organized in Central New York. He uses the following language:

> *The Gospel Luminary*, started at West Bloomfield in 1825, had been in 1827 removed to the City of New York, and though ably conducted in the main, the feeling became strong and general in the State of New York that something more perfectly adapted to the wants of the people should be issued; accordingly the Genessee Christian Association, composed of some of the most experienced ministers and competent men, was organized December, 1831, with a constitution and officers for the purpose of publishing, purchasing, selling and distributing, such books and publications, as the wants of the Christian Connection should, in their judgment, require; also to assist young men in the ministry with libraries and such other means of improvement as might be within their power; and especially did they contemplate, as their first work, the establishment of a periodical at Rochester, New York, whose objects were announced to be the vindication and dissemination of gospel truth, etc.
>
> Of this new monthly periodical, B. Miller, O. E. Morrill, and Asa Chapin were the Executive Committee, and J. Badger, Editor. A prospectus for this work called *The Christian Palladium*, a name sacred to liberty and its defense, was issued by Mr. Badger January, 1832.

The Christian Palladium was the name, however, of a paper issued years before by the Rev. Joseph Badger at Pittsfield, New York. *The Gospel Luminary* was probably merged into the *Christian Palladium*, as that paper was continued for many years

thereafter, and we will have occasion to refer to it again in another connection. However, we find reference to the *Luminary* at a later date.

THE CHRISTIAN BOOK ASSOCIATION.

THE FIRST ORGANIZATION.

What seems to us a little strange at this distant day is, that in October, 1831, The Christian Book Association should be organized in New York City and then in December following, "The Genessee Christian Association" should be formed. The General Conference of the Christian Church, then called the United States Christian Conference, met in New York City at the time this Association was formed, and a constitution for the Book Association was adopted. From the minutes of that conference the following is copied:

Constitution of the Christian Book Association adopted at the General Christian Conference, Holden in New York. October 3, 1831.

This Association seems to have been formed with a large view of what should be done by a publishing association. The stockholders of the Association met in the Christian chapel, Friday, October 7, 1831, and elected the following persons as trustees, to wit:—Martin Kochensperger, James Taylor, James McKeen, Esq., John Duckworth, John S. Taylor, Simon Clough, William Lane, Frederick Plummer and Isaac C. Goff.

Agreeably to the constitution of said Association the trustees elected the following officers: Simon Clough, President; Isaac C. Goff, Secretary; F. Plummer, Treasurer.

An Executive Committee of five persons was elected to carry into effect the business and objects of the Association as follows: Simon Clough, William Lane, Frederick Plummer, Isaac C. Goff, and James McKeen, Esq.

While the organization of the Christian Book Association in October, 1831, seems to have been the first organized effort to establish a publishing association by the Christian Church, this Association was soon to be followed by the organization of the Genessee Christian Association in 1831. These associations were soon, however, to be followed by a larger concern which seemed to swallow up or take the place of the two.

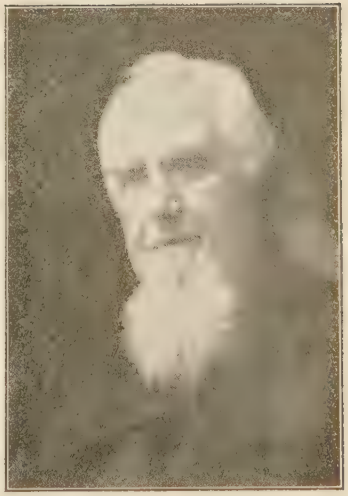
Besides the printing of the religious papers, individual enterprise had printed hymn-books prior to 1831; for a collection of hymns published by Elder Matthew Gardner, had reached its eighth edition in the year 1829.

In 1832 the United States Christian Conference met at Milan, New York, and voted to dissolve; the closing sentence of the minutes being: "This Conference is dissolved forever." It seemed to be the opinion of those who attended the convention of 1834 that the dissolution of the United States Conference dissolved the Christian Book Association, which had been organized in 1831. This view seems to be reasonable, for the convention of 1834 organized a new book association.

Immediately after the dissolution of the United States Christian Conference, Isaac N. Walter headed a movement for the re-organization of the Conference, or the calling of a general convention. As

WILLIAM WORLEY

First President of the Christian Publishing Association



PETER McCULLOUGH

First Secretary of the Christian Publishing Association

(See page 469)

the result an informal convention was held in June in the City of New York which provided for a general convention, which met at Union Mills, New York, in 1834, and organized

THE CHRISTIAN GENERAL BOOK ASSOCIATION.

Joseph Badger, editor of the *Christian Palladium*, in the issue of November 1, 1834, says:

The convention lasted four days, and resulted in an organization of a Christian General Book Association. A full account may be expected in our next.

The next issue seems to have been November 15, 1834, for in that he says:

We now redeem our pledge to give a further account of the convention. The following minutes and acts of that body, we think, will give a general view of what they have done and intend to do. The formation of the Christian General Book Association is designed to be a business department for the whole connection.

It is not to be a court of appeals; it is not to legislate upon the faith of our brethren, but simply to superintend our books and periodicals, that the connection may assume a character; that the public may not be imposed upon; and to allay those jealousies and fears of individual speculation which have heretofore existed.

At the convention of 1834 the following resolutions were passed:

Resolved, That we so far adopt a resolution of the Milan Convention, that this convention now form and organize itself into an association to be known by the name of "Christian General Book Association," composed of one delegate from each local conference.

Resolved, That the officers of this Association be a president, two secretaries, and an executive committee of twelve, which executive committee shall transact and manage such business as may be conformable to the instructions and powers we give them.

Resolved, That the only object of this Association is to publish or cause to be published such periodicals, books or publications, as they or their executive committee shall from time to time deem advisable.

This Executive Committee was given specific powers and directions by resolution:

First. To publish or cause to be published a semi-monthly periodical of the character and form of the *Christian Palladium*, at the present location of that periodical, and in case a removal should be necessary, that it be fixed at the nearest convenient place.

Second. To make such improvements in said periodical as its patronage and funds shall permit by putting all the profits arising therefrom into the work. And also to issue any other publications, which they may deem warrantable.

Third. To appoint or remove the editor of said periodical.

The Association also resolved to begin the publication of its periodical the first of May, 1835.

The first Executive Committee of the Association was appointed in 1834, and comprised the following Elders: David Ford; Elijah Shaw; Ira Allen; John Spoor, Jr.; David Millard; Joseph Marsh; Mark Fernald; Oliver Barr; Jasper Hazen; Isaac N. Walter; Joshua B. Hines; and Frederick Plummer.

Elder Joseph Badger was selected as editor. A resolution was also passed that the *Christian Psalmist* and Millard & Badger *Hymn-Book* (by the consent of the proprietors) become the property of the Christian General Book Association and be introduced to the churches as the hymn-books of the connection. By resolution the first regular meeting of the Association shall be held in four years from the first Wednesday in the month of October in such place as the Executive Committee shall appoint, six months' notice to be given in the periodical published by the Association to the conferences, for the appointment of their delegates.

That this Association was intended to be a con-

solidation or continuance of all the former associations and publishing organizations of New York State is evidenced by the following resolution passed at this session:

Resolved, That this Association is not bound for the fulfillment of any contract or contracts which have been made by either the Christian Book Association, the Milan Convention, or the Genessee Christian Association.

A resolution was also passed approving the course pursued by Elder J. Badger, in conformity to the advice of Elders Hazen and Spoor, in publishing the *Christian Palladium* in its present semi-monthly form.

The first officers of the Association were: President, Elder Frederick Plummer, of Philadelphia; Secretaries, Elder Simon Clough, of Fall River, Mass., and Elder David Millard, of West Bloomfield, New York.

The Christian General Book Association met quadrennially at the same time as the Christian Convention.

The first meeting of the Association after its organization was at the Christian chapel in New York City, October 3, 1838, and continued in session three days. Elder A. Jones called the meeting to order.

OFFICERS ELECTED.

President, Elder Isaac N. Walter.

Secretaries, Jasper Hazen and Oliver Barr.

Editor of Christian Palladium, Elder David Millard.

In October, 1842, Elder Jasper Hazen was elected President, and Elder Seth Marvin was made *First Publishing Agent.*

FIRST STEPS TAKEN WHICH LEAD TO THE CHRISTIAN PUBLISHING ASSOCIATION YEARS LATER.

It was at this session of the Christian General Book Association held in October, 1842, that the following was passed:

Resolved, unanimously, that the petition of the Ohio delegation, for the concurrence of this body to publish a periodical in the state of Ohio, as soon as the time shall admit, auxiliary to the *Christian Palladium*, to be under the direction and control of an association to be organized by the Christian conferences in the Western states, be granted.

In October, 1846, Elder Shaw was elected president of this Association and in October, 1850, Elder David Millard, New York, was elected president.

THE OHIO CHRISTIAN BOOK ASSOCIATION.

The Western organization first formed was the Ohio Christian Book Association, organized at Ebenezer Chapel, Clark County, Ohio, April 24, 1843, with the following officers: Elder J. G. Reeder, *President;* Elder E. Williamson, *Secretary-Treasurer.*

The *Executive Committee* was Elder Jacob G. Reeder, Derostus F. Ladley, Arthur W. Sanford, Robert McCoy, and Elijah Williamson.

At this meeting it was decided to publish a semi-monthly paper to be called the *Gospel Herald.* Elder Isaac N. Walter was chosen first editor, and the first number of the paper bears date October 2, 1843, and was issued at New Carlisle, Ohio.

One of the first matters considered after the organization was the publication of a *Hymnary*, and the Association took steps to ascertain the wishes of the church upon this matter.

In October, 1843, the Association adopted a constitution and by-laws.

In February, 1844, Elder Isaac N. Walter was appointed the first agent of the Association, and served until June 10, 1845, when he resigned as agent and Elder D. F. Ladley was appointed book agent for the Association.

On the 14th of December, 1846, M. D. Baker was elected president of the Association and Elder I. N. Walter, publishing agent.

On December 16, 1846, Elder I. N. Walter, having served as editor of the *Gospel Herald* since the organization of the Association, tendered his resignation as editor and publishing agent, which was accepted and Elder James Williamson was appointed publishing agent and James Williamson and James W. Marvin became editors of the paper.

On October 23, 1848, John Phillips was elected president of the Association, and James Williamson was ordered to publish the sixth volume of the *Gospel Herald*. January 22, 1850, he was ordered to publish Vol. VII of the *Gospel Herald* upon his own responsibility, if the number of subscribers would justify him in so doing.

On April 1, 1850, James W. Marvin resigned his position as associate editor and James Williamson became the sole editor of the paper, and was continued its editor until after the Association changed its name.

OHIO CHRISTIAN BOOK ASSOCIATION CHANGES ITS NAME TO THE WESTERN CHRISTIAN BOOK ASSOCIATION.

At a general convention or meeting of the Ohio Christian Book Association held October 20, 1852,

at Ebenezer Chapel, the place of its organization, the name of the Association was changed to the *Western Christian Book Association.*

The Association had gone beyond the limit of the state of Ohio, and was spreading westward over the states of Indiana and Illinois, hence the demand for a more comprehensive name. Jacob G. Reeder was chosen the first president of the Association under its new name, A. W. Sanford, secretary, and John R. Miller, treasurer. The tenth volume of the *Gospel Herald* was published by the Western Christian Book Association at Springfield, Ohio, with James Williamson as its editor. John R. Miller was appointed book agent.

March 2, 1853, the Association passed a resolution that the *Gospel Herald* should be published on Friday of each week; thus making the publication a weekly paper instead of a semi-monthly.

On January 12, 1854, a resolution was passed that Vol. XI. of the *Gospel Herald* should be published weekly at $1.00 per annum, invariably in advance. The publication was to be from Yellow Springs, Ohio. It was published at Yellow Springs from March, 1854, to May 12, 1855, when it was moved back to Springfield, Ohio.

In 1856, James Maple and James Williamson became editors of the *Gospel Herald,* and the paper was published by John Geary and Son, at Columbus, Ohio. In 1859, John Ellis became editor and publisher, and the paper was removed to Dayton, Ohio. In 1861, *The Christian Banner* of Indianapolis, Indiana, was consolidated with the *Gospel Herald,*

and H. T. Buff was associated with John Ellis as editor for one year.

In April, 1863, Elder E. W. Humphreys became editor and moved the paper to Eaton, Ohio.

In 1863-1864, William Worley was president of the Association. Elder E. W. Humphreys was employed to edit and publish Vol. XXI. of the *Gospel Herald*, beginning on the 27th day of May, 1864, at a salary of $600.00.

On December 15, 1864, the Executive Committee of the Western Christian Book Association met at Richmond, Indiana; this being the first meeting of the committee elected by the Association at its session held at Ogden, Henry County, Indiana, December 14, 1864. William Worley was then president and J. T. Lynn, secretary. E. W. Humphreys was chosen as general agent and J. T. Lynn was elected editor of the *Gospel Herald* from December 26, 1864, to the close of the current volume.

On January 17, 1865, Elders Humphreys and Lynn were released from their connection with the *Gospel Herald* as editor and publisher. Elder Lynn, however, to remain to superintend the issue of No. 37 of the *Gospel Herald*. At this time Elder Henry Y. Rush was appointed editor and publisher of the *Gospel Herald*, from the 25th of January, 1865.

On January 31, 1865, Elder Humphreys resigned as general agent of the Publishing Association.

BEGINNING OF SOLICITING OF FUNDS FOR PUBLISHING HOUSE.

At the meeting of the Executive Committee held January 31, 1865, Elder J. T. Lynn was appointed

as Soliciting Agent for all territory west of the line of the state of Ohio, and Elder Peter McCullough for all territory east of the western line of Ohio.

About May 1, 1865, the *Gospel Herald* was moved from Eaton, Ohio, to Dayton, Ohio. Elder H. Y. Rush was continued as editor and W. T. Hawthorne was chosen publishing agent at a salary of $900.00 per year to be paid only after all other expenses were paid.

On April 28, 1865, the appointment of W. T. Hawthorne as publishing agent was rescinded and Elder Rush was made publishing agent as well as editor. W. T. Hawthorne, however, from June 29, 1865, was again made publishing agent at a salary of $800.00, and Editor Rush's salary was fixed at $725.00.

On March 8, 1866, Elder Rush was continued as editor of the *Gospel Herald* and *Sunday-School Herald* at a salary of $800.00, but W. T. Hawthorne was relieved from his duties as agent, and Oliver A. Roberts was appointed publishing agent in his stead.

October 31, 1866, W. A. Gross appears as agent of the Association. At the meeting of the Executive Committee held on this date the following resolution was passed:

> *Resolved*, That the President and Executive Committee be instructed to call a meeting of the stockholders and conferences representing the Western Christian Book Association to meet at Covington, Ohio, Tuesday, November 27, 1866.

The basis of representation at this meeting was as follows:

Each conference in the United States is entitled to one delegate for every $500 subscribed to the Publishing House fund, and each Christian conference not so represented shall be entitled to one representative.

CHRISTIAN PUBLISHING ASSOCIATION.

At the meeting of the stockholders and members of the Western Christian Book Association held at Covington, Ohio, November 27, 1866, the name of the Association was changed to the *Christian Publishing Association*, and the old board of the Western Christian Book Association was elected to be trustees of the new Christian Publishing Association.

William Worley was elected first president of the Association and Peter McCullough first secretary of the Board of Trustees.

On March 25, 1867, Rev. H. Y. Rush was elected editor of the *Gospel Herald* and *Sunday-School Herald* by the Board of Trustees of the new Association. He was to serve one year, from May 1, 1867.

THE TRIENNIAL CONVENTION.

The Triennial Convention was held at Hagerstown, Indiana, November 19, 1867. William Worley was elected president and P. McCullough, secretary.

At a meeting held in Dayton, Ohio, December 4, 1867, Elder C. A. Morse was authorized to visit Newburyport, Mass., and negotiate with Elder D. P. Pike and others in the purchase of the *Herald of Gospel Liberty*, which was then published by the Eastern Christian Book Association.

PURCHASE OF THE HERALD OF GOSPEL LIBERTY.

At a meeting of the Board of Trustees of the

Christian Publishing Association, December 30, 1867, Elder C. A. Morse reported a consolidation of papers and a contract for the purchase of the *Herald of Gospel Liberty,* at a price of $1200.00, which contract was accepted by the Board of Trustees. Elders D. P. Pike and H. Y. Rush were made editors of the consolidated papers for one year.

By the purchase of the *Herald of Gospel Liberty* by the Christian Publishing Association, both the *Gospel Herald* and *Herald of Gospel Liberty* became the property of the Association, and H. Y. Rush and D. P. Pike, editors respectively of the two papers, became the first editors of the consolidated papers under the old name of *Herald of Gospel Liberty.*

The first issue of the *Herald of Gospel Liberty* after the consolidation was on the 4th day of January, 1868.

December 30, 1867, Rev. W. A. Gross was appointed general agent of the Association for the period of one year from January 1, 1868.

March 4, 1868, H. Y. Rush was elected editor of the *Herald* to serve from May 1, 1868, to May 1, 1869. At the same time O. A. Roberts was elected office agent.

After the sale of the *Christian Herald* in 1851 by the Christian General Book Association this Association continued to publish the *Christian Palladium* at Albany, New York, until 1854, with Jasper Hazen as editor. From 1855 to 1860, the *Palladium* was published by the Association at Camptown, (Irvington), N. J. In 1860 it was moved to New York

City, where it was published until January, 1861. Moses Cummings was its editor from 1855 to the end of 1861.

In January, 1861, the *Christian Palladium* was consolidated with the *Christian Messenger* and the papers continued to be published under the name of *"Christian Messenger and Palladium."* This consolidation took place at the close of the 13th volume of the *Messenger* and the 30th volume of the *Palladium*. After the consolidation the *Christian Messenger and Palladium* was published by the Christian General Book Association for nearly two years, when it was purchased, as we have seen above, by the Eastern Christian Publishing Association and consolidated with the *Herald of Gospel Liberty*. After the sale of the *Christian Messenger and Palladium* in December, 1862, the Christian General Book Association probably went out of existence, as no further mention of it is made in connection with any of our publications.

The trustees of the Christian Publishing Association, March 4, 1868, bought of J. L. Falkner, of Dayton, Ohio, property on the southeast corner of Sixth and Main streets, Dayton, Ohio, for $11,500.00. The purchase was made by William Worley, Peter McCullough and W. A. Gross. On July 14, 1868, O. A. Roberts, office agent, resigned and J. J. Summerbell was elected publishing agent. He continued to serve as agent until May 27, 1869. William Worley was then put in charge of the office and on August 4, 1869, the trustees elected Elder L. Coffin, of New York, as office agent for the balance of the term of J. J. Summerbell.

TRIENNIAL CONVENTION AT MARION, INDIANA.
June 21-22-23, 1870.

This general meeting was called to order by President Elias Smith. The report of the Committee on Finance showed the gross assets of the Association to be $20,721.00. At this triennial session the Christian Publishing Association, in accordance with plans adopted by the Christian Convention (not the American Christian Convention) assembled in Ogden, Ind., December 14, 1864, and amended by the Christian Convention at Covington, November, 1866, did, on the 23d day of June, 1870, adopt a revised constitution on a stock basis. The new constitution provided for biennial meetings instead of triennial meetings, which had been in vogue for some time. Elias Smith was elected president of the Association and H. Y. Rush was continued as editor. February 1, 1871, A. L. McKinney was elected agent of the C. P. A. On February 28, 1871, occurred the death of Elder Elias Smith, president of the Christian Publishing Association. He died at his home at Woodstock, Ohio.

The first biennial session of the Christian Publishing Association was held at Troy, Ohio, from June 18 to 21, 1872. This session was held in conjunction with that of the American Christian Convention. A. L. McKinney was elected president of the Association and H. Y. Rush continued as editor of the *Herald of Gospel Liberty*. McKinney only served, however, until January 22, 1873, when he resigned and Perry Stewart was elected to fill the vacancy.

This biennial session of the Christian Publishing Association was held at Dayton, Ohio, June 23, 1874. Elder A. C. Hanger was elected president and H. Y. Rush continued as editor.

FIRST PUBLISHING HOUSE.

At this time the first publishing house was completed at the cost of $16,000.00 of which $6,700.00 was borrowed money. The new publishing house had been occupied since December 1, 1872. The publishing house equipment at that time cost $4,500.00 with an indebtedness against the same of $2,065.00.

The third biennial session was held June 20, 1876, at Covington, Ohio. Elder A. C. Hanger was re-elected president and H. Y. Rush continued as editor.

The fourth biennial session was held at Dayton, Ohio, June 18, 1878.

The fifth biennial session was held at West Liberty, Ohio, June 15 and 16, 1880. A. C. Hanger was re-elected president.

The sixth biennial session was held at Yellow Springs, Ohio, June 13, 1882. A. C. Hanger was re-elected president.

The seventh biennial session was held June 10, 1884, at Utica, Ohio. Rev. George H. Hebbard of Lakeville, New York, was elected president.

The eighth biennial session of the Christian Publishing Association was held at New Bedford, Mass., October 6, 1886. President G. H. Hebbard presiding. Rev. C. J. Jones, editor of the *Herald of Gospel Liberty*, made a verbal report of the condition of that

publication. The constitution of the Publishing Association was amended. By this amendment the members of the Christian Publishing Association became the same as the members of the American Christian Convention. Rev. D. A. Long was elected president, and Elder C. J. Jones re-elected editor of the *Herald of Gospel Liberty*. J. P. Watson was elected assistant editor of Sunday-school literature. Dr. C. J. Jones served as editor until July 3, 1888, when he resigned as editor and Rev. J. P. Watson was elected editor to fill the vacancy.

FIRST QUADRENNIAL SESSION.

The first quadrennial session of the Christian Publishing Association was held at Marion, Indiana, October 8, 1890, Rev. D. A. Long, president, presiding.

At this session amendments were made to the constitution, and the constitution as adopted at that time remains unchanged to the present. At this session a resolution was adopted, authorizing the sale of the first publishing house in Dayton, Ohio. D. A. Long was elected president and J. P. Watson, editor.

FIRST PUBLISHING HOUSE SOLD.

November 6, 1890, the first publishing house was sold to a railroad company for $22,000.00 and the deed ordered made by the president and secretary, bearing date November 17, 1890. After April 1, 1891, the business of the Publishing Association was done in rented quarters until April 1, 1905, when the new publishing house, built in 1904, was first occupied. (See page 454.)

February 3, 1891, Rev. Mills Harrod resigned as

publishing agent to take effect February 16, 1891, and Rev. T. M. McWhinney was appointed as his successor, who continued to act until August 11, 1891, when he resigned and George E. Merrill, of Troy, Ohio, was elected as agent.

CHRISTIAN PUBLISHING ASSOCIATION INCORPORATED.

January 12, 1893, the Christian Publishing Association was incorporated at Dayton, Ohio. The incorporators being T. M. McWhinney, Daniel Albright Long, C. W. Choate, George D. Black, E. A. DeVore, and W. A. Gross. The Articles of Incorporation are as follows:

These Articles of Incorporation of the Christian Publishing Association, Witnesseth; That the undersigned, a majority of whom are citizens of the state of Ohio, desiring to form a corporation not for profit, under the general corporation laws of said state, do hereby certify.

First, the name of said corporation shall be, *The Christian Publishing Association.*

Second, Said corporation shall be located and its principal business transacted at Dayton, in Montgomery County, Ohio.

Third, the purpose for which said corporation is formed is: The object of this Association shall be to promote the union of Christians, and the conversion of the world by the publication of books, tracts and periodicals, and do such other work as may with propriety be done by a Christian Publishing Association.

In Witness Whereof, We have set our hands, this eleventh day of January, A. D. 1893.

T. M. McWhinney
Daniel Albright Long
E. A. DeVore
George D. Black
C. W. Choate
W. A. Gross.

The State of Ohio, County of Montgomery, ss. On the 11th day of January, A. D. 1903, personally appeared before me the undersigned, a Notary Public within and for said county, the above named, T. M. McWhinney, C. W.

Choate, Daniel Albright Long, E. A. DeVore, George D. Black, and W. A. Gross, who each severally acknowledge the signing of the foregoing articles of incorporation to be his free act and deed, for the uses and purposes therein mentioned.

Witness my hand and official seal on the day and year last aforesaid.

FRANK E. JAMES, *Notary Public.*
[SEAL] Montgomery County, Ohio.

The trustees elected D. A. Long president, and C. W. Choate, secretary.

January 9, 1893, C. W. Choate resigned as trustee and secretary and A. H. Morrill was elected secretary of the Board of Trustees.

The second quadrennial session was held October 10, 1894, in the "Old South Church," Haverhill, Mass. S. S. Newhouse was elected president. J. J. Summerbell was elected editor of the *Herald of Gospel Liberty* and J. P. Watson was elected editor of the Sunday-school literature.

January 3, 1895, George E. Merrill was re-elected publishing agent and served until January 2, 1896, when he resigned as agent and Bode M. Stoddard was elected to the vacancy. He continued as agent until January 5, 1899, when he was succeeded by Rev. W. D. Samuel, as publishing agent.

The third quadrennial session was held at Newmarket, Canada, beginning October 28, 1898. Rev. W. D. Samuel was elected president, Rev. Henry Crampton, secretary, Rev. J. J. Summerbell re-elected editor of the *Herald of Gospel Liberty*, and Rev. J. P. Watson re-elected Sunday-school editor. Rev. W. D. Samuel served as president until January 1, 1900, when he resigned his office and O. W. Whitelock, of Huntington, Indiana, was elected to the vacancy by the Board of Trustees.

The fourth quadrennial session of the Christian Publishing Association was held at Norfolk, Va., beginning October 13, 1902. O. W. Whitelock was elected president; A. C. Cable, secretary; Rev. J. J. Summerbell was re-elected editor of the *Herald of Gospel Liberty*, and J. P. Watson was re-elected editor of the Sunday-school literature.

On March 3, 1904, the Board of Trustees of the Association appointed O. W. Whitelock, Isaac H. Gray and D. M. Helfenstein to locate and purchase a site for a *New Publishing House*. This committee was also authorized "to build a new publishing house when a location is secured and property purchased."

At this meeting A. C. Cable resigned as secretary, and Henry Crampton was chosen to fill the place.

On the 14th day of April, 1904, the committee purchased of Maggie R. Bollinger, for the Association, the lot at the corner of Fifth and Ludlow streets, in the city of Dayton, Ohio, on which the present publishing house now stands, at the price of $28,000.00.

Soon after the lot was purchased, plans were made and a new publishing house was erected and completed at a total cost, for grounds and building, of $74,373.45. The equipment of the new house was valued at $10,267.18, making the total value of the new publishing house and equipment October 1, 1906, $84,640,63, as reported to the quadrennial session of the Association held at Huntington, Indiana, October, 1906.

The new publishing house was formally dedicated June 22, 1905, and has been occupied ever since.

Rev. W. D. Samuel served as publishing agent until the 3d day of January, 1901, when he resigned

and J. N. Hess was elected to fill the vacancy. Mr. Hess has been the publishing agent of the Association from that time to the present. (See page 455.)

The fifth quadrennial session was held in the city of Huntington, Indiana, October 9-15, 1906. O. W. Whitelock was re-elected president, Henry Crampton, secretary, and are serving at this time. Rev. J. Pressley Barrett was elected editor of the *Herald of Gospel Liberty* and Rev. S. Q. Helfenstein, editor of Sunday-school literature.

PUBLISHING INTERESTS OF THE CHURCH IN THE SOUTH.

In 1844 Elder Daniel W. Kerr established the *Christian Sun*, which has continued to the present time. For four years during the Civil War, however, the publication was suspended. This paper is owned and controlled by the Southern Christian Convention, which body elects its editor and publisher once in two years. The present editor and publisher is Rev. J. O. Atkinson, D. D., who has served continuously since May, 1900.

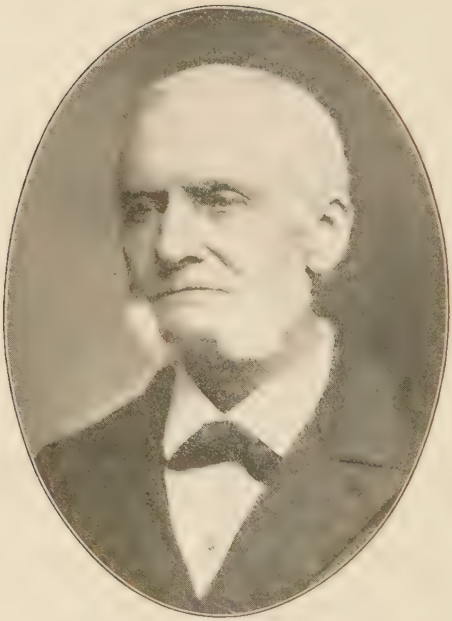
PUBLISHING INTEREST IN CANADA.

The Christian Luminary was published at Oshawa, Canada, beginning in 1845. *The Christian Magazine* was published at Eddystone, Ontario, in 1866.

The Christian Vanguard is the only publication of the Christians now in existence in Canada. It was issued for the first time in January, 1891, and has been published continuously ever since. Elder T. Garbutt was its first Editor-in-Chief, and Prof. J. N. Dales Associate Editor. Elder Garbutt continued its editor until about six years ago, when Prof.

Dales became Editor-in-Chief, and is serving in that capacity at the present time. *The Christian Vanguard* is published by the Ontario Christian Conference from Newmarket, Canada, and is now in its sixteenth volume. W. G. Sargent, of Toronto, Canada, is Business Manager.

Huntington, Ind.



REV. J. G. BISHOP, D. D.

THE ORIGIN AND GROWTH OF OUR MISSIONARY INTERESTS

BY REV. J. G. BISHOP, D. D.
Mission Treasurer

The first ministers of the Christians one hundred years ago, and more, were nearly all home missionaries in the sense that they traveled and did much evangelistic or revival work; and this they did without appointment or salary by any mission board or society; indeed, usually at their own charges without any outside remuneration whatever.

Quite early in the Nineteenth Century, as conferences were organized, resolutions were passed and plans of more or less efficiency were adopted, looking to the enlargement of the work in the local conferences. But during the most of the century there was little missionary work done in the general or organized form.

Looking at it from our view-point we can but think that if the Christian Church had given herself more fully to the great work of world-evangelization, she would have been more fully in keeping with our Lord's idea, and would have made much greater progress. But as the years have been going by she has been receiving new conceptions of her Lord's command to "preach the Gospel to every creature;" and to understand better the true philosophy in relation to the church, that it is evangelization or fossilization, *expansion* or *extinction*.

But for the last fifty years and more, especially for the last two decades, she has been coming into line with the aggressive spirit of the age for the world's conquest for Christ, and herein lies her hope, not only for her future growth, but for her very life and usefulness for the future.

In 1844 we find the missionary spirit among the Christians beginning to crystallize into organized form. In that year a call was made for a meeting "for the purpose of organizing a Missionary Society on such a plan as we shall agree to lay before, and urge upon, the attention of our churches." This call was signed by the following ministers: Elijah Shaw, Henry Frost, J. B. Weston, P. R. Russell, N. F. Nason, W. H. Russell, A. C. Morrison, Geo. W. Hutchinson, and O. J. Wait.

From the *Gospel Herald* of March 20, 1845, we learn that an organization had been effected in Ohio which was called, "The Ohio Christian Home Missionary Society."

About this period some writers in our periodicals were speaking earnest words on the subject of missions, especially home missions. As samples we give the two following quotations. In the March number of the *Christian Herald* David Millard says:

> I send in my feeble response to the call for a convention of missions. Situated as I now am in the far west (West Bloomfield, N. Y.) I may not be able to attend such a convention in New England, but if my name, or my voice, can do anything for the object, use them in the *Herald*. Among our people the subject of missions has been permitted to slumber too long. Churches and conferences have been looking to their individual wants.

In the July, 1845, number of the same paper, a writer says:

> Our brethren of the several conferences must not let this missionary spirit die among them. Keep the ball rolling! Pass it round! Kindle up the fire! Provide the machinery! * * * I sincerely hope that no conference will pass over this matter without organizing a Missionary Society.

On the fifth of the following November, 1845, at Lynn, Mass., the Home and Foreign Missionary Society of New England was organized,—at the same time and place of the organization of the New England Christian Convention.

Later there was a more general missionary organization effected called the "American Christian Church Extension Society," which had at its head a secretary. Practically nothing was done by this society until October, 1878, at the American Christian Convention, held at Franklin, Ohio, when J. P. Watson was elected Mission Secretary. Dr. Watson inaugurated what was called "The Children's Mission," receiving dime contributions, these contributions gradually enlarging. During the first eight years of Dr. Watson's administration, from 1878 to 1886, he succeeded in raising $17,034.34 for home mission work, and much efficient work was done in the home field, and considerable foreign missionary sentiment was created.

At the session of the American Christian Convention held in New Bedford, Mass., in October, 1886, a more concrete and effective organization of the Missionary department of the denominational work was effected, in the form of a "Missionary and Church Extension Department" of the Convention. Rev. J. P. Watson was re-elected for an-

other four years as Mission Secretary. With him were associated four other persons constituting a "Mission Board," which board was charged with the management of the Missionary Department of the Convention. This board elected its own recording secretary and treasurer. Revs. J. P. Watson, N. Summerbell, D. D., J. G. Bishop, E. A. DeVore and W. T. Warbinton constituted this first Missionary Board.

At the Norfolk session of the Convention in 1902, the membership of the board was increased to nine persons. Up to this time the calls for the two annual missionary collections were to be made by the Convention Secretary, and the money was to be sent to him, and by him transmitted to the mission treasurer. At this Convention the constitution was so amended as to place the entire management of the mission department in the hands of the Mission Board, subject only to the Convention or its executive committee, including the making of the mission calls and collecting missionary money. Since that time it is expected that all missionary money designed to be used by the Mission Board will be sent direct to the mission treasurer.

In 1886, at the New Bedford, Mass., Convention, a Woman's Board for Foreign Missions was organized, and in 1890, at the Marion, Ind., Convention a Woman's Board for Home Missions was organized. Each of these Boards has a permanent membership of twenty-five women. In addition each of these has a Life Membership. This membership is constituted by the payment, at one time, in the Foreign Board of $25, and in the Home Board by the pay-

ment of $10. These two national Woman's Boards organize Conference Woman's Boards, and these in turn organize Auxiliary Missionary Societies in the churches. These woman's boards and societies co-operate with the General Board, and have been active forces in missionary work in their respective lines.

Up to the Huntington Convention, in October, 1906, both the home and the foreign work were carried on under the one department. At that Convention it was divided into two departments, the Home and the Foreign, each department having its own secretary, but both working under the one Board.

Until the New Bedford Convention, in 1886, practically the only missionary work done by the denomination was in the home field. With the exception of some agitation of the subject of foreign missions and the gathering of $1,281.69 with which to begin the work, almost nothing whatever had been done for the vast heathen world. At this Convention the Mission Board was authorized to commence foreign missionary work, and Japan was selected as the field in which to begin. The following January, 1887, Rev. D. F. Jones and his wife, Amelia P. Jones, the Christians' first foreign missionaries, sailed from New York, going by the way of England, where they tarried awhile, reaching and commencing work at Ishinomaki, Japan, the following May. Since that time twelve other missionaries, including wives, have been sent by our Mission Board to that interesting and important field.

In January, 1901, the Board sent its first mis-

sionaries to Porto Rico, this island having been selected as our second foreign missionary field—though most denominations now doing missionary work on this island regard it as a part of their home field. Our first missionaries to Porto Rico were Rev. D. P. Barrett and his wife, Eva Olyn Barrett; Rev. H. J. Rhodes was sent with them under appointment for one year, to assist in locating and opening the work. Three other missionaries have since been added to our force of foreign workers in this field.

It is now 21 years since we commenced foreign missionary work. During this time the Board has sent, including wives, 14 missionaries to Japan, and 6 to Porto Rico, averaging nearly one a year.

Suffice it for me to say further, that for the amount of money the Church has contributed for missions, home and foreign, and for the number of workers the Board has thereby been enabled to employ and support, the results have been all that the Church could with reason expect; and that after having given 35 years to pastoral and evangelistic work and 17 years exclusively in the administrative department of our missionary work, and with the pretty extensive knowledge I have been able to acquire of the Christian Church and its enterprises, it is my honest conviction that the denomination has no enterprise that signifies more for its own growth and usefulness, and to the cause of God in general, or that has larger claims upon the sympathetic co-operation and financial support of the entire brotherhood than has the cause of missions—which is God's own appointed plan for

world-evangelization, giving the gospel to all peoples, that all may have at least a chance to look and live—to believe and be saved.*

Dayton, Ohio.

* The limit of words allowed for this article has necessitated its brevity. But for a much fuller historical account of the missionary work of the Christians, its growth, trials and triumphs; where and when; missionaries, home, native and foreign; moral wilderness turned to fruitful fields, ungodly in the home land and heathen in non-Christian lands transformed into believing, working Christians; churches organized, church-houses built, Christian schools established; cuts and biographical sketches of a number of the workers and more, we must ask you to patiently wait for our forthcoming book, which we hope may be out at no very distant day.—J. G. B.

JUDGE A. M. HEIDLEBAUGH

THE LAYMEN'S MISSIONARY MOVEMENT

BY JUDGE A. M. HEIDLEBAUGH
President Northwestern (Ohio) Christian Conference

An interdenominational prayer-meeting was held in the Fifth Avenue Presbyterian church, New York, November 13th and 14th, 1906, in commemoration of the Centennial of the "Haystack Prayer-meeting," at Williams College, which was the beginning, out of which grew the American Board of Commissioners for Foreign Missions, and the real Foreign Missionary work of the American churches.

At the same place November 15, 1906, a meeting of laymen was called, which meeting appointed a committee of twenty-five laymen to confer with the Missionary Boards concerning the following plans: 1. To project a campaign of education among laymen. 2. To plan for the evangelization of the world in this generation. 2. To form a commission of fifty or more laymen to visit the mission fields and report.

A meeting of this committee was held in New York, December 9, 1906, an executive committee of nine was named and this committee arranged to present the plans of the movement to the Conference of Mission Secretaries of the United States and Canada, which was done January 9, 1907, at Philadelphia, and the plans were endorsed as presented.

Six public dinners were held in the spring of 1907, in New York, Philadelphia, Chicago, Baltimore, Toronto and Boston, and were attended by

about twelve hundred men, many of them being leaders of mission work in their respective denominations.

The Laymen's Commission of fifty men to visit mission fields, has been made up, and has gone on its tour of inspection and visitation.

A denominational movement was inaugurated among the men of the Presbyterian church, at Omaha, in February, 1907; the men of the Southern Presbyterian Church are also organized with a committee in each presbytery, and are securing one layman in each congregation to represent the move ment.

The Southern Baptists, the Methodist Episcopal Church, South, the Episcopal Church, and the Congregational Church have recognized the movement, and organizations have been begun among the Northern Baptists, the Baptists of Canada and the Christians.

Interdenominational committees are being organized in the large cities of the United States and Canada. Six laymen were sent to England in May, 1907, and held mass meetings in London, Bristol, Sheffield, Edinburgh and Liverpool. The latter was attended by eighteen hundred men.

October 19, 1906, a meeting of one hundred business men was held in Topeka, Kansas, which resolved to increase the mission contributions of Topeka from $8,000.00 to $25,000.00 per year.

At St. Joseph, Mo., October 22, a similar meeting was held and recommended that the mission contributions of St. Joseph be increased from $12,000.00

to $50,000.00 per year, and appointed a committee of business men to conduct the canvass.

Representatives of the Anglican, Methodist, Baptist, Presbyterian and Congregational Churches, of Toronto, Canada, held a meeting, November 9, 1907, and were addressed by J. Campbell White and others. It was resolved to raise $500,000.00 for foreign missions among the churches of Toronto, during the year.

The *Toronto Globe* said:

> Not in many a year, perhaps never before, was a meeting in Toronto so significant in its influence as the gathering of a hundred prominent citizens on Saturday afternoon in the unconcealed interest of Christian Missions.

Meetings of similar nature were held during the months of November and December in nine cities of the United States.

Rev. M. T. Morrill, Foreign Mission Secretary, attended the Laymen's meeting in Philadelphia. In his report he says:

> Nothing in late years has seemed so full of promise for the cause of missions as this movement. The intensity of interest and feeling, the determined conviction, the direct offer of the laymen to supplement the work, were very impressive.

Hon. O. W. Whitelock, president of the Christian Publishing Association, attended the Chicago meeting, April 8, 1907. In his report he says:

> The end sought was to arouse a greater sentiment among laymen in the cause of missions, that their hearts might be touched with an unquenchable thirst for the evangelization of the world.

At a session of the Eel River, Indiana, Christian Conference, August 15, 1907, at Wakarusa, Indiana, an evening was given to the Laymen's Movement.

An address was delivered by A. M. Heidlebaugh, president of the Northwestern Ohio Christian Conference, in which the origin, growth and possibilities of the movement were discussed.

At the Miami Ohio Christian Conference, September 2, 1907, a men's meeting was held, with one hundred men in attendance, and was addressed by Hon. O. W. Whitelock, in a strong plea to the men of the denomination in behalf of missions. In the evening Mr. J. Campbell White, of New York, addressed the conference. At the close another meeting of men was held. After an earnest conference, a committee was appointed to report a plan to further the movement, which committee recommended a standing committee of five to look after the organization of the movement within the conference and secure a representative in each church of the conference.

At the Northwestern Ohio Conference, September 27, 1907, Hon. O. W. Whitelock delivered an address, in which he discussed, with peculiar force and aptness, the importance and obligation of the true mission spirit.

The Indiana State Conference, at Muncie, Indiana, October 22, 1907, held a men's meeting and appointed a committee to foster the Laymen's Movement in that state.

The Ohio State Christian Association, held at Lima, Ohio, November 5, 1907, endorsed the Laymen's Movement, and the Secretary of Missions was instructed to push it among the conferences of the state. At a special meeting for men, Mr. H. E. Clemm, of Troy, Ohio, chairman of the standing

committee on Laymen's Movement in the Miami Conference, gave an address, and this was followed by an informal meeting, in which plans were discussed for reaching the men of the church in the interest of missions.

Much interest is being manifested in the Movement throughout the denomination, and it is probable that it will be vigorously pushed. The plans seem to possess the possibilities of great good, and, if properly carried into execution, will, no doubt, result in a substantial and lasting benefit to the cause of Christian Missions.

Ottawa, Ohio.

MRS. ALICE V. MORRILL

OUR WOMEN'S WORK

BY MRS. ALICE V. MORRILL.

Since the day when Miriam led the women of Israel in their anthem of praise; since those same wise-hearted women gave of their handiwork to adorn the tabernacle; since Deborah led the armies of Israel to victory, and Sisera fell by the hands of a woman, there have always been, in every age of the world, noble and faithful women who have "come up to the help of the Lord against the mighty." How many of the beautiful words of our Savior were spoken to a woman!

> "Not she with trait'rous kiss her Savior stung,
> Not she denied Him with unholy tongue;
> She, while apostles shrank, could danger brave,
> Last at the cross, and earliest at the grave."

Paul speaks appreciative words of "those women who labored with me in the gospel." Wherever the cross has been planted, God has owned and used those women whose hearts have been open for the King of Glory to come in.

The Christian denomination has had its share of consecrated women who have given freely of their lives and love and service that the cause of Christ might advance. Just how much the denomination owes those women eternity alone will reveal.

AS PREACHERS AND EVANGELISTS.

In the year 1812, a woman preacher by the name of Nancy Cram went to Charleston, New York. She was a member of a Free Will Baptist church,

MRS. ABIGAIL ROBERTS

but had associated considerably with the people of the Christian denomination, and had embraced their principles. While visiting a relative in Charleston, she was invited to hold meetings. A wonderful revival followed, during which scores were converted. At the end of several months there was a general desire for a church organization, and Mrs. Cram started out to find a minister who would baptize the converts and organize a church. She first went to New Hampshire, but could induce no one to go. She then journeyed to Woodstock, Vermont, where several Christian ministers were holding a general meeting, and succeeded in persuading one of them to go within two weeks, and two others within two months. Mrs. Cram returned to Charleston with the good news. Within a month a church was organized which for many years was large and prosperous. An unusually large number of Christian ministers have come from that church.

Mrs. Cram continued to preach in the eastern part of New York. In the summer of 1814 she held meetings in Ballston and surrounding towns. Crowds flocked to hear her, and often the services were held in groves and orchards, there being no available building large enough to hold the audiences. A church was organized in that place in August.

Mrs. Cram's public labors extended over only four years, as she was called to her reward in January of 1816; but the fruits of her labor were abundant. At least seven men who afterward became ministers of the gospel were led to Christ through her

MRS. MARY STOGDILL

labors, among whom were John Ross and David Millard.

One of Nancy Cram's converts at Ballston was Mrs. Abigail Roberts, who was probably the best known woman of the Christian denomination, during its earlier years. Mrs. Roberts began preaching in 1816, and preached continuously until 1828. From that time until her death in 1841, she was a great sufferer from disease, and for months at a time was unable to engage in any public work.

The story of her life is more fascinating than fiction. She gave up home with all its comforts; gave her children over to the care of others; and traveled up and down through New York, New Jersey, and Pennsylvania, receiving no salary, but only such articles or money as people were disposed to give her. Much of her journeying was on horseback, through severest storms and intense cold. Sometimes suffering persecutions, finding churches closed against her, oftentimes bitterly denounced by ministers of other denominations; yet she could say with that old hero of the cross,

> None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

There is record of at least four churches which were organized chiefly through her efforts. In January, 1827, Mrs. Roberts went to Warren County, New Jersey, and began holding meetings in several neighborhoods. At Everettstown a meeting-house had been erected a short time before, being designated as a Methodist church, but, according to the articles of agreement, it was to be free for all

REV. MARY A. STRICKLAND

Christians to worship in, when not occupied by the Methodists. A request was made for the use of this building for Mrs. Roberts, but it was not granted. As access to no building large enough was to be had, a proposition was made looking toward the raising of funds and building a church. At Milford, in April, 1827, a public meeting was called, and five persons were appointed to solicit subscriptions and carry the plan of building into effect. In November of the same year this house was opened for public worship, and later a church was organized. Mrs. Roberts and her family resided in Milford for several years, she having the pastoral oversight of that church when her health would permit.

Mrs. Roberts was a very convincing speaker, and ministers of opposing religious sentiments did not often care to discuss those differences with her in public. She was indeed a workman who needed not to be ashamed, and she might truly have said at the close of her earthly life, "I have fought a good fight, I have finished my course, I have kept the faith."

There were three other women who were contemporaries with Mrs. Roberts—Miss Ann Rexford, a very eloquent speaker, who labored mostly in the eastern part of New York, and traveled considerably with Mrs. Roberts; Mrs. Sally Thompson, who had been expelled from the Methodist Episcopal Church because she felt it her duty to preach; and Mrs. Sarah Hedges, who preached mostly in central New York, and did much to advance the cause of the Christians.

REV. H. LIZZIE HALEY

In 1821 Mrs. Mary Stogdill, of Greenville, New York, moved to Canada, a few miles north of Toronto. She was about the first of the Christians to go to Canada. Being denominationally alone, she longed for the church of her choice, and wrote many letters to her former home, some of which were published in the *Christian Herald*, expressing the wish that some Christian minister might go to Canada. She lived to welcome twelve ministers to her home who were instrumental in organizing several Christian churches. On the fiftieth anniversary of the first Christian church in Canada, there were thirty church organizations and twenty-three church buildings belonging to the denomination. All of these church-members except those who joined by letter were brought to Christ directly or indirectly by the labors of Mary Stogdill. Like the Mary of old, "she did what she could."

There is scarcely a section of the country not associated with some of our early women preachers. Rachel Hosmer and Sabrina Lamson, of Vermont, who were working in that state about the time when Mrs. Roberts was doing her most active work in New York; Hannah Corner and Elizabeth Stiles, of Maine; Rebecca L. Miller, who preached in Ohio and Virginia, and was a remarkably eloquent speaker; Barbara Kellison, whose labors in the west will long be remembered -these are a few names on the honor roll of early times.

Our early women preachers were not ordained; but to the Christians belongs the distinction of regularly ordaining the first woman ordained since the fifth century, Mrs Melissa Terrell, who was

MRS. ELLA S. WATSON

ordained in 1866, and is now living in California. Since that time scores of our women have been set apart for the sacred calling of the ministry. At present there are at least forty regularly ordained women in our Conferences. We hesitate to mention the names of any, since it is impossible to speak of all, and all have been faithful workers in the vineyard of the Lord. At least four women have worked in our home mission fields under direction of the Mission Board. Mrs. N. E. Lamb, Mrs. Maggie Wallace, Mrs. Vina Wilgus, and Mrs. Sarah M. Bailey. In all the galaxy of names of women preachers there are perhaps none that shine brighter than those of Rev. Mary A. Strickland and Rev. H. Lizzie Haley, A. M. They were both highly educated women and preachers of unusual ability. Their services were much in demand as evangelists, and both will doubtless have many stars in their crowns of rejoicing. Mrs. Strickland labored principally in Indiana, and Miss Haley in New England and the Middle States.

Yes; we are proud of our women preachers. God has wonderfully used and blessed their efforts to hasten the coming of His kingdom upon earth.

IN SUNDAY-SCHOOL PUBLICATIONS.

There is, perhaps, no woman's name more familiar to the young people of our denomination than that of Mrs. Ella S. Watson, who gave such efficient aid to her husband in his duties as editor of our Sunday-school literature, and whose stories in the *Sunday School Herald* were always read with intense interest by old as well as by young.

MRS. LETTICE S. HOLMES

IN EDUCATION AND BENEVOLENCE.

Our educational and benevolent institutions owe not a little to women. When Antioch College was founded in 1850, it opened its doors to women—the first college in America to grant equal rights in every respect to men and women, both in the class room and on the faculty. Miss R. M. Pennell and Mrs. Lettice S. Holmes were valued members of the first faculty of Antioch. Mrs. Holmes was also a member of the first faculty of Union Christian College. While Rev. N. Summerbell, D. D., was president of Union Christian College, his wife earnestly interested herself in the welfare of the students, and organized the Young People's Prayer-Meeting, which is still a prominent feature of the college. Although now merged into a Christian Endeavor Society, Mrs. Summerbell is still honored as the founder.

Franklinton Christian College has always appealed strongly to the sympathies of our women. Mrs. Emily G. Wilson, of Philadelphia, built the first dormitory and also generously endowed the institution. Several women have also served on the Board of Control of the college.

In 1894 the Aged Christian Minister's Home was incorporated through the efforts of Mrs. Lois L. Sellon, she having previously raised $1,500 for the purchase of a house and lot in Castile, New York.

IN MISSIONS.

The missionary annals of our church are replete with the names of women who have given their time, their money, their influence, and themselves,

REV. ELLEN G. GUSTIN

that this most glorious work of the church might prosper.

In 1878 the Mission Secretary of the American Christian Convention, Rev. J. P. Watson, D. D., inaugurated "The Children's Mission." Miss Olive Williams, of Troy, Ohio, gave the first dime. The first letter published in the Children's Mission Column of the *Herald of Gospel Liberty* was written by Miss Donna Murray, of Covington, Ohio. This was really the beginning of our general missionary work. In 1884 Dr. Watson recommended the appointment of women as Foreign Mission Secretaries for the Conferences. In 1885 the following had been appointed: Rev. Ellen G. Gustin for Massachusetts; Rev. Emily K. Bishop for New Jersey; Mrs. K. M. Judy for Ohio; and Mrs. O. K. Hess for Indiana. In July of the same year the first woman's missionary society was organized by Mrs. Gustin at West Mansfield, Massachusetts.* The same year, at a missionary meeting held at Craigville, Massachusetts, Mrs. Bishop suggested that Secretary Watson be asked, with the consent of the editor, to devote one column in the *Herald of Gospel Liberty* to a Foreign Missions Department. This suggestion crystallized into reality. Thus the beginning of our regular missionary publications was due to the wise thoughtfulness of a woman.

At the quadrennial session of the American Christian Convention, held at New Bedford, Massachusetts, in 1886, the Woman's Board for Foreign

* There are records of Women's Missionary societies in Michigan as early as 1850, but their work was of a very limited nature, being confined principally to their own conference or state.

Missions was elected, consisting of twenty-five women, including the following officers: Mrs. Achsah E. Weston, President; Mrs. Emily K. Bishop, Vice-President; Miss Annie E. Batchelor, Recording Secretary; Mrs. Ellen G. Gustin, Corresponding Secretary; and Mrs. Elizabeth D. Barry, Treasurer.

Four years later, at Marion, Indiana, the women of the Convention organized a Woman's Board for Home Missions, with the following officers: Rev. Mary A. Strickland, President; Mrs. O. H. Keller, Vice-President; Miss Ella Kiefer, Recording Secretary; Mrs. J. P. Watson, Corresponding Secretary; and Mrs. D. A. Long, Treasurer. The Convention voted to make this Board auxiliary to the Home Mission Department of the Convention.

Thus our women became fully organized for work. What these Boards, together with the Conference Boards and local societies with their constituents, have done for the missionary interests of our denomination would fill a volume; and in one short article we cannot even mention the names of these noble women. Suffice it to say that they have not worked to "be seen of men," but "He who seeth in secret" will reward them openly.

At the quadrennial session of the American Christian Convention, in 1906, the two Woman's Boards inaugurated a Cradle Roll Department, with Mrs. Emma S. Powers, of Dayton, Ohio, as the first superintendent. She has set as her aim the enrolling of one thousand babies before the Quadrennial in 1910. The latest development in our Woman's Boards is the appointment of a superintendent of Young People's Work, Mrs. Alice M.

Burnett, of Dayton, Ohio, who also holds the office of Corresponding Secretary of the Home Board.

The Christian Missionary has been given much valuable aid by the women. The publisher will tell you that the largest lists of subscribers have been sent in by women. They have always contributed to its columns, and served on the editorial staff. Mrs. M. P. Jackson, Mrs. Achsah E. Weston, Miss Annie E. Batchelor, Mrs. E. K. Bishop, and Mrs. E. G. Gustin have served in this capacity, the two latter being associate editors at the present time.

But the women have aided the missionary work not only by their prayers and interests, but with their money also. Of the six who gave the first $4,500 as an endowment fund, five were women.

Our brothers, after the lapse of years, recognized the capabilities of women in missionary work, and in 1898, Mrs. Ada O. Warbinton was elected a member of the General Mission Board; and she was superseded by Rev. Hannah W. Stanley in 1902; and she in turn by Mrs. Athella M. Howsare. These women have proved wise and careful counselors.

This sketch would not be complete without mention of the presidents of the Home and Foreign Boards. Mrs. Achsah E. Weston, the first president of the Foreign Board, was a woman of rare talents. By her words, her writings, and her leadership she was a tower of strength. She wrote the first tract that was published by the Christians about foreign missions. Not only in mission circles was she a leading spirit, but she was an educator of no small ability, and for many years was a teacher in the

MRS. ACHSAH E. WESTON

Christian Biblical Institute. When she laid down her earthly work, April 3, 1899, the future looked dark and lonely to those women who had worked by her side on the Foreign Board. In August of the same year Mrs. Gustin was chosen as the new president. She had always been connected with the work, having faithfully filled the office of Corresponding Secretary since the Foreign Board was organized. From that time until the present she has been the beloved leader of the Board. Aside from what she has done for missions, she has held several pastorates, and was the member elected by our Woman's Boards to serve on the inter-denominational committee to arrange the United Mission Study Course for women's missionary societies.

It is doubtless true that no one woman has done more for the cause of missions among the Christians than Mrs. Emily K. Bishop. She has been the Vice-President of the Foreign Board since its organization, and in reality the only president that the Home Board ever has had, as Mrs. Strickland resigned soon after her election, and before any work had been done. But in addition to all that she has done in connection with our Woman's Boards, she has labored unceasingly in the interests of our general missionary work. During the sixteen years in which her husband was Mission Secretary of the American Christian Convention she worked by his side in the mission rooms, day after day writing and planning for the spread of the gospel. She traveled with him up and down throughout the country, speaking, organizing missionary societies and conference boards,

REV. EMILY K. BISHOP

and doing all in her power to create interest in the cause so dear to her heart. All honor to these noble women and their co-laborers.

Last, but yet first, are those women who have gone from among us to carry the light to those who sit in darkness—*our* missionaries. How familiar their names are to us: Mrs. Amelia P. Jones, who, with her husband, was our first missionary to Japan; Mrs. Alice G. Rhodes; Mrs. Ida P. Woodworth; Miss Christine Penrod; Mrs. Susie V. Fry, principal of the Utsunomiya Christian Girls' School, Japan, the support of which the Woman's Board for Foreign Missions has assumed; Miss Alice M. True; Mrs. Edith P. McCord; Mrs. Katherine W. Garman, to Japan; and the following to Porto Rico; Mrs. Eva O. Barrett; Miss Jennie Mishler, and Mrs. Mattie S. White. Mrs. Jones has entered into rest; Mrs. Rhodes is serving in the home land; but the others are still on the foreign field. A more loyal, consecrated, and self-sacrificing band it would be hard to find. Self-sacrificing, did I say? That is what *we* say, but *they*—oh, no; they deem it a blessed privilege to break the bread of life to starving multitudes in other lands.

When all has been said that can be said, the half will not have been told of all women have done for ours or any other denomination. How many men owe their success in life to a godly, praying mother. Dr. J. J. Summerbell, in dedicating his "Life and Writings of Nicholas Summerbell" to his mother, pays her this loving tribute: "Whose long companionship and efficient aid made the life of her husband, N. Summerbell, so successful and

MRS. E. J. SUMMERBELL

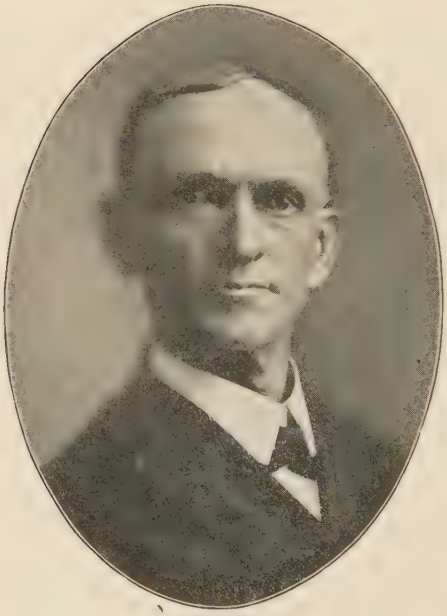
useful in the ministry." What was true of his life is true of scores of other lives. After all, the home is woman's kingdom, and it is here that she wields her mightiest influence, unheralded though it be. It is said that the strength of a nation is in its homes. This is equally true of our churches.

"A house is built of bricks and stones, of sills and posts and piers;
But a *home* is built of loving deeds, that stand a thousand years.
A house, though but a humble cot, within its walls may hold
A home of priceless beauty, rich in Love's eternal gold.
The men of earth build houses—halls and chambers, roofs and domes,
But the women of the earth—God knows the women build the homes."

ALMOST AS OLD AS THE—

MRS. MEHITABLE ("AUNT HITTY") ALDRICH of Shrewsbury, Vermont, now in her ninety-sixth year.

MRS. CATHERINE F. SUPPLEE
of Gulf Mills, Pa., now in her ninety-ninth year.



REV. S. Q. HELFENSTEIN, D. D.

OUR SUNDAY-SCHOOLS

BY REV. S. Q. HELFENSTEIN, D. D.
Editor Sunday-School Literature

After the publication of this article, will there some one arise and state that he is the descendant, the grandson of the Christian minister who organized the first Sabbath-school in "the Christian Connection?" If so, I wish he might arise now and give me information which I most eagerly long for, as I am unable to ascertain where the first "Sabbath-school" was organized, or who had the courage to "follow the methods of the sects," and adopt their ways of instilling the truth into the minds of the young, and thus prepare material from which there should arise able defenders of the Christian principles. But some one started a Christian Sabbath-school ("Sunday-school" is a name that came into use later), and drew upon himself many adverse criticisms, for there were many who did not favor the movement in the Christian connection, and the reason is not far to seek. Soon after "the rise of the Christian Church," the leading sects adopted Sunday-school methods for the purpose of instilling their peculiar dogmas into the minds of the young, which, from their view-point, was a wise method of procedure, but one that did not appeal to those who would have the young grow up free from sectarian bias. The catechetical method was used and the questions were largely framed on the catechism and other man-made formulas; so, at

first, it seemed that the Sabbath-school and the catechism were inseparable adjuncts, consequently, some stoutly opposed the Institution that held within itself the leaven that would work in such a love of the truth as to drive out sectarian bigotry and bring God's people closer together in the love of and adherence to the Scriptures of divine truth. Others were slow to see the effectiveness of the Sabbath-school; but it was not long till some of the fathers saw the leverage the Sunday-school would give them on the mind of the young, and making practical the statement, "the Bible the only creed," they made use of the Sunday-school as a means of imparting a knowledge of divine truth, and adopted the Bible as the text-book of the organization; and those who were early taught its principles, and became "rooted and grounded" in the Christian faith, became "seed beds" for the propagation of the Christian principles, as is shown by the example of one sister in Iowa in an early day, who, rather than join the sects, upon hearing of a Christian minister in an adjoining county, rode twenty-five miles on horseback to get him to come and preach in her neighborhood and organize a Christian church. Her efforts were rewarded, and the church stands to-day as a monument to her loyalty and devotion to the truth. But many of the churches held aloof, and were pained to see their children gathered into the schools of their brethren "yet under the yoke." During the "thirties" of the last century, the more wide-awake churches began to see their opportunity and organized Sabbath-schools and Bible classes, and churches that did so, secured for themselves

a tenure of life not realized by sister organizations that neglected the "open door." The movement was not general, but local. We have something analogous within the time of our own recollection. The churches that early adopted Christian Endeavor methods, and organized Christian Endeavor societies, became stronger, more missionary in spirit and practice, and more efficient in the home field. So the churches that introduced Sunday-school methods, other things being equal, are the ones that have been strongest and done the most efficient work. In those early times, as in all times, there were leading spirits who sought to inspire the churches to action in the work of organizing schools and Bible classes, among whom were the editors of our religious periodicals. These men used tact, sometimes introducing the subject by means of clippings from their exchanges, showing the great advantages other denominations were realizing by means of the Sunday-school. As late as 1840, the work was looked on as somewhat tentative, as shown by a resolution passed by the Indiana Bluffton Christian Conference, which reads thus:

Resolved, That we consider Sunday-schools beneficial, where they are properly conducted, and we, therefore, request the brethren to recommend and establish them in every church where it is convenient.

From the minutes of the New Hampshire Christian Conference, held June 12, 1840, I glean this:

The committee on Sabbath-schools beg leave to make the following report: *Whereas*, well conducted Sabbath-schools and Bible classes are of the highest importance to the young of our congregations, and may be regarded as nurseries of the church: Therefore, *Resolved*, That we recommend to all the churches within the bounds of this conference, to establish and sustain them in their respective societies.

In the same volume of the *Palladium*, this is found:

> We as a people, have too long been indifferent on the subject of Sabbath-schools. And by our neglect, have lost ground, which now might have been yielding an abundant harvest, had we, in due season, availed ourselves of Sabbath-schools and Bible class instruction. While we have slumbered, the neighboring sects have been busily engaged in planting, in the minds of our *children* and *youth*, the seeds of their peculiar dogmas. . . . Good policy says, let every church have connected with it a flourishing Sabbath-school and Bible class.

During the forties and fifties, more of the conferences turned their attention to this institution. Some of them began to have committees on "The Sabbath-school," and the churches maintaining them, gave reports, telling the number of scholars enrolled. The Sunday-school literature of that time consisted of,

> Sunday-school Hymn-Books, Lessons of Love, First Question Book for Little Children, and Jesus the Messiah, a historical question book, all published in our own denomination.

Our churches being mostly in rural districts, few schools were held the entire year. April and May were the months of opening and reorganizing.

At the first annual meeting of the "Christian Publication Society," June 5, 1857, the secretary, P. Roberts, suggested the publishing of Sunday-school books and a Sunday-school paper. In the *Christian Palladium* of September 25, 1857, is an announcement as follows: "We will publish a paper called the *Christian Sunday-School*, on as good paper as the *Youth's Penny Gazette*," etc., but looking through the later files I fail to find any mention of the paper, so I presume the Sunday-school continued to take the *Youth's Penny Gazette* and *The*

Children's Friend till 1865, when the *Sunday-School Herald* was started. In the Memoir of Daniel Hix, page 137, this is found: "In the summer of 1835 the first Sunday-school was organized at Hixville." Whether this means the first one at Hixville, or the first one in the conference, or in the state, or in the connection, I am unable to learn. Methods in vogue at that early time may be learned from the reminiscences of some of our older ministers and the reports of Sunday-schools given at their yearly picnics. From the Westerly, Rhode Island, Sunday-school's report this is copied: "Enrollment, 100; verses of Scripture committed to memory and recited, 17,000 plus." Rev. D. E. Millard, D. D., says:

> The first Sunday-school of the Christian Church I had any knowledge of, was the one in West Bloomfield, N. Y., in the church of which my father was then pastor—1842-3. I do not know who organized it, but at that time, Rev. Asa Chapin was superintendent, and succeeded in maintaining a very good school for some time. In those days Sunday-schools in our country churches were not very numerous and were lightly attended.

This from Rev. Thomas Holmes, D. D.:

> My recollections of my first Sunday-school experiences are very vivid, and very interesting to me. They commence about 1830. I know nothing about organizers, but the method of the school of which I was a member can never be forgotten. It was in a country schoolhouse. Classes were formed according to ages of members. Each member was instructed to commit as many verses as possible during the week, and the teacher heard each recite the verses learned, and gave credit for the number recited. Each scholar selected his or her lesson from any portion of the Bible preferred. Psalms and Proverbs were frequently chosen because the verses were short. I chose the New Testament. My first lesson, I remember, was the third chapter of Matthew. I remember reciting also, at one lesson the 25th chapter of Matthew, 46 verses. This method has always appeared to me the best that has ever been adopted for children and young people. The scholar soon had large portions of the Bible at tongue's end, and

they were ready for use during all the rest of his life, for they were seldom forgotten.

Rev. D. W. Moore says:

The first Sunday-school that I remember of attending was about 1842, in a log schoolhouse in the district where my father lived in Logan County, Ohio, about one mile from our home. This school was held irregularly for several years, usually beginning in May and holding till September. There was little or no organization, and few if any regular teachers, but when the scholars assembled they were formed into classes, and some one who was considered competent, or willing to act as teacher, would take the class. The scholars were usually quite well behaved, and not half so troublesome to manage as those of the present day. We had no "Lesson Helps," or study of the lesson beforehand, but the exercises consisted in reading several chapters (perhaps half a dozen), without any comment or explanation, the work of the teacher being simply to pronounce the hard words that the pupil could not pronounce. It was also customary to request the school to memorize Scripture verses during the week, and repeat them in the class during the session of school. Some of the bright scholars would sometimes recite forty or fifty verses at a single session. Frequently a large part of the time was taken up by some class in their recitations. The singing was from church hymn-books and the hymns such as "A charge to keep I have," "Broad is the road that leads to death," "Amazing grace, how sweet the sound," or "Blest be the tie that binds," with a prayer at the opening and closing.

A felt need of a Sunday-school paper published by our own people, among the Sunday-school workers of the Christian Church in the early sixties, led to a discussion of the question in the *Herald* (*Gospel Herald*) and resulted in the beginning of the *Sunday-School Herald,* which is still published at Dayton, Ohio. When the churches of the country adopted the International Lesson Series, and Lesson Helps were prepared by different denominations, our people for a time procured "Helps" from other houses, but as these were thought to be sectarian and erroneous in their teaching, a sentiment grew up in our schools in favor of "Quarterlies,"

published by our own people, and in 1882, "*Our Teacher's Guide and Scholar's Help*" was published under the editorship of Asa W. Coan. This brought new strength to our Sunday-school cause and the Sunday-school as an institution became one of the main channels of religious life and Christian activity in the Christian Church.

From the middle of the last century and onward conferences have given special attention to, and heard reports from, schools within their bounds, and many of them have adopted the plan of the Sunday-school Institute, thus devoting a part of the time of conference to various phases of Sunday-school work. By the adoption of helpful methods, this institution has become a factor of great potency in the Christian Church. Before the close of the last century there were over twelve hundred Sunday-schools in active organized work, in touch with, and, in a measure, under the control of the American Christian Convention. Thus the Christian Church recognizes the Sunday-school as a power for good and a safeguard for the young, that is found in no other institution except the Home, and since the latter is so far inferior, in many instances, to what the Lord designed it, and the instruction therein received other than helpful, the great field of activity for the Christian Church to-day, is found in the Sunday-school, and by means of the Cradle Roll and the Home Department, the field is being worked with some degree of efficiency. The church holds within its grasp great possibilities through careful, prayerful, organized work in the Sunday-school.

Dayton, Ohio.

REV. W. G. SARGENT, B. A.

CHRISTIAN ENDEAVOR

BY REV. W. G. SARGENT, B. A.
President Toronto Christian Endeavor Union

Every great forward movement in the history of the church has had its genesis in, and has been the direct outcome of, the need of the church at the time of its uprising. To instance the missionary work of Paul as giving the character of universality to the message of Christ; the Lutheran reformation in its break with the effete forms of Catholicism; Calvinism in its systematizing of the new religious thought; Wesleyanism in its effort to breathe new life into the formalism of a decadent church; the modern missionary movement under Cary, to arouse a church on duty at home to its duty abroad; the Sunday-school to quicken the church to a sense of its duty to the child; the Y. M. C. A. and the young man—to instance these is enough to make the contention hold good. It is noticeable, moreover, that with one or two exceptions, all these great movements are inseparably attached to the name of some individual whom God has raised up for the specific work.

What has been true of other great movements in the church is true of the Christian Endeavor organization. It is the direct outcome of the condition, and the need of the church. It is not at all to be supposed that the founder of the first Christian Endeavor Society, at Williston, Maine, had an eye to the need of the church at large, or any idea of

the proportions which the society would attain in so short a time; but rather, that, studying the problem of his own church, he endeavored to meet its needs by banding his young people together, for definite service, and purposeful development of Christian life. It happened, however, that the needs of one church in a generation, in an age when the four corners of the earth were brought so closely together, were, in the main, the needs of every other church; and the society, originally intended to solve the problem of the young man and the young woman and the Kingdom of God, in a particular locality, proved to be the organization that could successfully meet the need in tens of thousands of churches in every sphere of Christian activity, the world over.

What were the distinguishing marks of the church of a quarter of a century ago, that called into being the Christian Endeavor Society? First, unused, and consequently, more or less vitiated power of the young man and young woman. The Sunday-school was doing a heroic work up to a certain point, and that, the danger point of every young man and young woman's life. For a time the youth, merging into young manhood, were likely to be untouched by the church. Here was stored untold power, that might be utilized for Christ. But the church stood hopelessly looking on, now and again exerting some effort, with bars of its own fashioning, to move this mighty mass forward, all-forgetful of the dynamic of service, as the great means to the end. In the second place, it was a period of unusual evangelistic fervor. Weary of polemical struggles, the church was finding vent for its life in a new and living

way—seeking the individual for Christ. The gradual reaction within the church was manifesting itself in every quarter, and the church was subconsciously endeavoring to meet the problem of the young people in this way. With the evangelistic fervor, and the submerging of the greatly magnified controversial element of the past, however, another change, far-reaching, and to the church at large, probably imperceptible, was taking place a simplifying of its message. Christ as a universal Savior to all who accept Him, and the consequent life of righteousness, issuing in service, was the burden of its delivery. With the simplifying of its message, and its evangelistic zeal, there arose, what constitutes itself a fourth element of the church, at the time of the birth of Christian Endeavor—a gradual co-operative tendency among all denominations. Evangelistic services were held in great centers.

The Christian Endeavor Society in a most providential manner met the condition of the church directly and comprehensively. It said, "We will set free this vast reserve of power, stored in the young people of our church, in service for Christ," and exultingly the young man and young woman sprang up at the call. The first place for that reserve of power to find vent was in leading others to Christ, and the Endeavor Society set a place for the associate member, where he might be won for God. Young people for the most part are not systematic theologians though they may be Biblical scholars; and so the Christian Endeavor Society emphasized not the points of controversy, but the essentials of Christian faith. But the essentials of Christian

faith form a base upon which people of all denominations may stand, and with a larger outlook, and clearer vision of the purpose of Christ, and the need of the world, interdenominational amity found vent in the large fellowship of the Christian Endeavor Society. When the conservative element in the historic churches scented danger, and probably justly so, the Christian Endeavor Society, rising to the need again, while enjoying interdenominational fellowship, embodied in its pledge the feature of denominational loyalty, elements that, with conditions as they are, and in the gradual evolution of the church, must be harmonized.

Christian Endeavor has had, however, to work out these principles in definite forms, and the success attending the development of the movement must be attributed, in part, to the manner in which this has been done. At the forefront we must put the pledged allegiance to Christ, upon which Christian Endeavor insists. The somewhat nebulous transition point in the young person's life in the former regime, is clarified in the definite, signed vow to serve the Master. Not only are young people asked in a general way to render obedience to Christ, but definite lines of activity—witnessing for Christ, daily communion with Him, and attendance at divine service -needs universally recognized among Christian people, are opened up, and generally required. More recent developments have been the "Quiet Hour," "Tenth Legion," "Macedonian Phalanx," and "Christian Endeavor Home Circle." It put itself in favor with the better classes by insisting upon the needs of good citizenship and

intelligent endeavor in the development of the state. Two negative features of the movement which have added materially to its success, have been the absence of over-organization, and the fact that no appeal for funds has been made. Like all great religious movements, it has won its way by appeal to the inner life and not to externals.

The marvelous success that has attended its development in the scarcely over one quarter of a century of its existence, has vindicated the essential elements of its constitution. Over sixty-seven thousand societies in all parts of the world, with a membership of over four million, and a past membership of over ten million attests its far-reaching influence. And this with no mention of the tens of thousands of denominational young people's societies that are the real offspring of the Christian Endeavor Movement. Its constitution has been translated, and is in use, in over thirty different nations. Thirty-seven million young people's religious meetings, with an attendance of one billion one hundred million; conventions, by far the largest religious gatherings the world has ever known; fifteen millions of dollars given to missions and other charitable purposes; religious impulses that can never be tabulated; and all this in twenty-five years. What hath God wrought!

Its future we cannot predict. However the changing conditions of the church may affect it, it will stand forth on the pages of the history of the church as one of the great movements in bringing the world to Christ.

Toronto, Ontario.

REV. J. L. FOSTER

THE CHRISTIAN ORPHANAGE

BY REV. JAMES L. FOSTER
Superintendent

The Christian Orphanage was authorized by The Southern Christian Convention in session 1896 at Burlington, N. C., and funds to be collected for the same by the children known as "Band of Cousins" in the "Children's Corner" of the *Christian Sun*. Deacon D. J. Mood was then secretary of "The Band of Cousins," and continued till February, 1897, when Rev. J. L. Foster, then of Raleigh, N. C., was elected secretary, and known as "Uncle Jim," and was continued as secretary till May, 1908, when the late session of the Convention abolished the office of Secretary of Children's Orphanage Fund. From year to year the work has grown from a few hundred dollars till last year's report showed over $3,000 in cash for one year's work. The fund for building the orphanage is largely due to the efforts and prayers of the children. Thousands of little letters have been written and published in the Children's Corner, and these letters accompanied by a nickel, a dime, or any amount they felt able to give. December 27, 1904, the Board of Trustees accepted subscriptions of over one thousand dollars towards paying for land, from the citizens of Elon College and community, and located the Christian Orphanage on the north side of the Southern railroad, on a site of 112 acres of land. In the summer and fall of 1905, the Children's Building was erected; the in

side work being finished in the summer of 1906. The trustees in charge during the period of locating and building were Rev. W. S. Long, D. D.,

THE CHRISTIAN ORPHANAGE
Elon College, N. C.

chairman, Graham, N. C.; Captain W. J. Lee, Norfolk, Virginia, and Rev. J. L. Foster, of Raleigh, North Carolina.

The building is of brick, two stories high, 116 feet on the front, with nine small bed rooms, five large ones; with nice chapel and large dining-room. two large wards for little children with necessary closets, etc., nice sitting-room with double office, kitchen and pantries.

The new board of trustees elected May, 1906, after having had the inside work finished, elected Rev. J. L. Foster, Superintendent, and he entered upon his duties October 1, 1906, and the building was sufficiently furnished by January 1, 1907, that the

trustees declared the Orphanage open and ready for the reception of inmates.

The first child to arrive at the Home was Lelia May Canada, of Durham, N. C., and from time to time others have been received till May, 1, 1908, there were 24 present. Miss Dora Edwards, of Raleigh, N. C., is housekeeper and Mrs. Susie H. Kissell, of Durham, N. C., assistant, Mrs. Myrtle W. Foster as teacher. "Uncle John," (John H. Carrington, colored) is the first farmer, and has proven himself efficient and faithful.

The Orphanage now has a large barn which will accommodate four horses and six cows, with comfort; and also furnish storage for a large supply of food for horses and cattle; most necessary outhouses have also been built, and the farm is being brought into cultivation and liberal crops planted. They now have 1 horse, 1 mule, 1 colt, 5 milch cows, one 1 year old calf. Wagons, harness, etc., have been added as best we could. It is the purpose of the administration to add land and fixtures as fast as their limited means will permit. The institution is now in need of a large lot of cattle and hog wire for fencing, mowing machine, grain drill, etc. It is the purpose of the trustees to fill the institution as rapidly as the support will justify. The present building will accommodate about 45 children without crowding and furnish rooms for matron, teachers and have office and reception room.

The Orphanage is owned by the Southern Christian Convention, and is so chartered by North Carolina that it must forever remain under the control of the Christians.

The support is from the children's work, voluntary offerings from churches, Sunday-schools, aid societies and friends. Most of the churches in the Southern Christian Convention make a "Thanksgiving offering" each year; this greatly helps in the support of the work. Two bequests have been made to the orphanage, but as yet we do not know the full amount. Deacon Jesse Windborne, deceased, of Elon College, N. C., and Deacon R. A. Hyslop, of Norfolk, Va., each has made provision whereby the orphanage will begin its great work by using said funds in putting up memorial buildings, or investing for permanent endowment funds.

This brings us to one of the most beautiful features of Christian charity, that with a few thousand dollars a very substantial and serviceable building may be built, which will last for generations and be the permanent home of orphan children. It is said that the three sweetest words are "*mother, home* and *heaven*." In these orphan homes your Christian charity will help in supplying a home, and filling the place of a mother, and will aid in leading the children to heaven. May the Lord guide others in helping this worthy institution of our church.

Elon College, N. C.

JAS. S. FROST, ESQ.

AGED CHRISTIAN MINISTERS' HOME *

BY JAMES S. FROST, ESQ.
Treasurer

To Rev. P. R. Sellon and his wife, Lois L. Sellon, belong the honor of first conceiving the idea of a home for aged ministers and their wives among our people. It was not until after Bro. Sellon's death that his wife determined to found this home as a memorial to her husband. She agitated the matter in her home town, Castile, N. Y., and at conferences and conventions.

At last, on March 29, 1894, there assembled at the home of James S. Frost, in Henrietta, N. Y., the following persons: Lois L. Sellon, Latham Coffin, James S. Frost, John B. Weston, B. S. Crosby, Isaac C. Tyron and J. W. Wilson, who proceeded to organize and adopt by-laws. Rev. Latham Coffin was elected president of the board, Rev. B. S. Crosby, secretary, and James S. Frost, treasurer.

At this time there was but little money on hand and no location selected. Mrs. Sellon worked from now on with untiring zeal in raising money for the purchase of a house. In Castile alone she raised $1,440, including her subscription of $300. In 1895 $1,602.13 had been raised.

During this time Mrs. Sellon had been corre-

* Since this article was written the Board of Trustees has voted to remove this Home from Castile, N. Y., to Lakemont, N. Y. A house and four acres of land have been bought, overlooking beautiful Seneca Lake, and before the close of the year the removal will be accomplished, giving the home many advantages over the present location. Needy ministers and their wives, or widows, will be gladly received.—F.

THE AGED CHRISTIAN MINISTERS' HOME, Castile, N. Y.

FOUNDERS OF THE AGED CHRISTIAN MINISTERS' HOME

REV. P. R. SELLON

MRS. LOIS L. SELLON

sponding with Francis A. Palmer, President of the Broadway National Bank in New York City, who was interested in the enterprise, and gave $10,000 as an endowment fund for the home, on the day of the annual meeting, May 15, 1895.

A home was purchased in Castile, N. Y., and on May 15, 1895, Rev. B. S. Fanton and wife paid their entrance fee, thus becoming the first persons to enter the home.

About 1897 Mr. Palmer visited the home and made some needed improvements, which he paid for himself.

In 1899 the increasing number of old people made it necessary to enlarge the building. Again Mr. Palmer aided them.

Rev. Alden Allen and wife are conducting the home at present.

Donations have come from friends from time to time and endowments have been made, but the income from the endowments is not sufficient to keep up the home, hence the necessity for donations.

The Board of Trustees at present are as follows: Rev. J. W. Wilson, Newark, N. Y., President; Merton Phelps, Caledonia, N. Y., Secretary; James S. Frost, Lakemont, N. Y., Treasurer; Rev. J. B. Weston, Defiance, O.; Rev. M. Summerbell, Lakemont, N. Y.; Rev. John MacCalman, D. D., Covington, O.; Rev. F. S. Child, D. D., Fairfield, Conn.

This is a beautiful Christian Home, where the ordinary comforts are enjoyed, within a short distance from the Christian Church, and where ministers of good standing, who have preached twenty

years and are fifty years of age, may go. Widows or wives of ministers may also find a home there. A fee of $150.00 is required from each man and $100.00 from each woman.

Lakemont, N. Y.

REV. B. F. VAUGHAN

HYMN WRITERS OF THE CHRISTIAN CHURCH

BY REV. B. F. VAUGHAN.

Although all writers of hymns have not become famous, and most of the hymns written, even by the authors of famous hymns, have never gained popular acceptance, yet each branch of the church universal has no doubt had worthy song writers. While it is true that the Christian denomination has not produced many hymn-writers, and none of these have written any great number of hymns, yet some hymns of high order found in our *Christian Hymnary*, and a few in other collections, were written by those who have found sweet fellowship with us.

We take pleasure in giving such credit and information as we have been able to obtain concerning the hymn-writers of the Christian denomination. Much of this information has been furnished me by Rev. D. E. Millard, D. D., of Portland, Mich., himself a writer of several very worthy songs and hymns.

Rev. W. O. Cushing was the author of a number of hymns, some of which have found wide acceptance. In "Gospel Hymns" we find the following written by him:—*"Ring the Bells of Heaven," "When He Cometh to Make up His Jewels," "Hiding in Thee," "Beautiful Valley of Eden," "To be There,"* and *"I am Waiting by the River,"* found in the "Gospel Hymnal." Some of these have been used extensively in revival meetings and general evangelistic work. The author was a graduate of Meadville Theological

REV. DAVID MILLARD

REV. D. E. MILLARD, D. D.

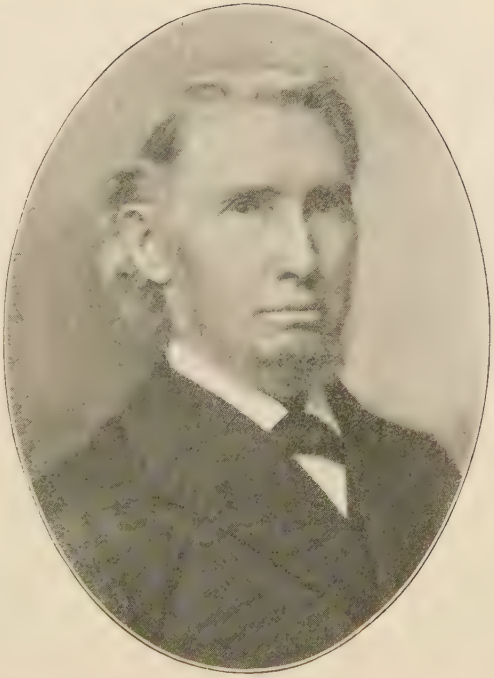
School, about 1818, and served as pastor of Christian churches in New York State. He was greatly beloved by all who knew him, and was a gentle and sweet spirited man.

Elder David Millard was the poet of his day among the Christians. In his Memoirs, edited by his son, we have several of his poems with some hymns, but none of these have come into general use in later years.

He and Elder Badger edited a collection entitled "The Millard and Badger Hymn-book" which was first published about 1830, and for a number of years was the standard hymn-book in many of our churches in New York State. Elder Millard composed several hymns in that collection. The titles of three have been given me by his son:—*"Meeting of Three Friends," "Hymn for Saturday Night,"* and *"The Star of Bethlehem."* Only a few copies of this hymn-book are now to be found.

Rev. D. E. Millard inherited the poetic gift of his venerable father, and has composed a number of songs and hymns for special occasions. Some of these have appeared in Strickland's collections. The *Convention Song*, used at the opening of the American Christian Convention, at Marion, Ind., in 1890, was written by him. Also the *Reunion Hymn*, sung at the same Convention when the Northern and Southern wings of the Christian Church were reunited after a separation of thirty-six years.

Bro. Millard has written, and still writes, songs for Sunday-school assemblies, soldiers' re-unions and other occasions. We would gladly give titles and extracts if space would permit.



REV. WARREN HATHAWAY, D. D.

REV. JOHN ELLIS

Rev. N. Day has written many excellent hymns, and a number of short poems by him have appeared in the *Herald of Gospel Liberty*. His life and work have proven the sincerity of his purpose and the sweetness of his spirit, and his songs will live in the hearts of many long after he has entered into his reward. One of his hymns may be found in *The Christian Hymnary*, No. 651. *"O Teach me, Father, to Submit."*

Rev. A. G. Comings has written some hymns, one of which, *"How sweet the hour of prayer,"* may be found in the "Gospel Hymnal," No. 735. Bro. Comings lived to a ripe old age, and his life was full of good fruit.

Rev. John Ellis has left one hymn to the Christians, *"The White Pilgrim."* (Elder Joseph Thomas) which will long be cherished by many in memory of that departed saint, and has been sung by hundreds who never knew its author, or who *"The White Pilgrim"* was. This eccentric man, who dressed in white garments, was bountifully gifted by nature, and became a traveling evangelist who attracted large crowds. He died of smallpox, while on a journey homeward from the eastern states, at Johnsonburg, N. J., April 9, 1835, at the early age of forty-four years. He contributed a number of articles and some poetry to our denominational journals. It was while standing beside his grave that Elder Ellis composed his lines on "The White Pilgrim," which begin as follows:—

I came to the spot where the White Pilgrim lay,
And pensively stood by his tomb,
When in a low whisper a voice seemed to say,
"How sweetly I sleep here alone.

The tempest may howl and the loud thunders roll,
And gathering storms may arise,
Yet calm are my feelings, at rest is my soul,
The tears are all wiped from my eyes."

Rev. Warren Hathaway, pastor of the Blooming Grove church, New York, has written some hymns of high order. Two of these may be found in the late edition of "The Christian Hymnary." The first, No. 165, is a noble rhythmic tribute to the *"Presence and Love of God."*

The following exquisite lines occur in the second stanza:—

There's not a leaf in yonder bower,
Or gem that sparkles in the sea,
Or blade of grass, or tender flower,
But has a voice of love to me—
A voice that speaks of God.

Another by him in the same collection, No. 433, begins, *"The Savior speaks to every heart."*

The thought, sentiment, and poetic composition of Bro. Hathaway's hymns would take rank with some of the best in the hymnology of our day.

Rev. B. S. Batchelor has contributed one number used in the *Christian Hymnary*, which displays the deep devotional spirit of the man, as well as his excellent literary style and graceful ease of expression.

It is a prayer befitting every devout worshiper of God in the public assembly. We quote from the third stanza:—

Where'er thy servants worship Thee,
From east to farthest west,
Upon the land, or on the sea,
May all in Thee be blest.

Dr. N. Summerbell, one of the most remarkable

and gifted writers of our body, has left a great number of poetic effusions, from among which a *Doxology* has been preserved in the *Christian Hymnary,* No. 129.

> To God, the great, eternal one,
> To Jesus Christ, His only Son,
> Be ceaseless praise and glory given,
> By all on earth, and all in heaven.

Among others of our people who have written very worthy hymns, we make mention of *Rev. T. C. Moulton*, one of the committee who compiled the Christian Hymn Book issued in 1865; *Rev. W. W. Staley*, a member of the committee which compiled the *Christian Hymnary* in 1891, and *Rev. H. Lizzie Haley.*

There are others no doubt who should have favorable mention in this article for our *Centennial Book*, but the writer has been unable to secure such information as would make more complete this very imperfect sketch of our own hymn-writers. It is to be hoped that this branch of devotional literature will be cultivated by our people even more than it has been in the past, and that the quality and careful selection of our hymnody will be kept up to a high standard, for it is the highest and holiest medium through which the devotional spirit of a people can be expressed.

Centerville, Ohio.

REV. N. DEL McREYNOLDS

EDUCATION AMONG THE COLORED CHRISTIANS OF THE SOUTH

BY REV. N. DEL McREYNOLDS
Ex-President Franklinton Christian College

After the close of the Civil War many of the colored members of the Christian Church in the Southland thought it desirable to have a conference of their own, and by the assistance of Dr. D. A. Long and others, the North Carolina (colored) Conference and the Virginia (colored) Conference were organized. The members were then only few in number, but there has been a wonderful increase since the organization. They soon felt the necessity of a better education and knew that education was absolutely necessary to their continued existence. The Rev. Geo. W. Dunn came into correspondence with the Rev. J. P. Watson, D. D., Mission Secretary of the Christian Church, and through his efforts Rev. Geo. Young was sent to Franklinton, N. C., and opened a school in the old church, situated near the present more commodious church building. The people were eager to learn, and it was soon apparent that a school building must be erected to accommodate the increasing demand for room. Rev. Geo. Young was sent there first in 1881 and by the close of 1882 the present college building was ready for occupancy. It has chapel and hall on first floor, five rooms including library on second floor, and three large living rooms for young men in the attic. It was soon apparent that a boarding-house must be pre-

CHRISTIAN COLLEGE

Franklinton, N. C.

PROF. H. E. LONG

President Franklinton Christian College

pared for those who came from a distance and Mrs. Emily Wilson of Philadelphia visited the school and at once began the erection of the boarding-house, now used by the college, and named it Gaylord Hall, in memory of her father. It contains fifteen rooms and is used for a boarding-house for all the students and lodging-house for young ladies. It was thoroughly furnished by Mrs. Wilson with all that was necessary for its use.

In a short time afterward the North Carolina Conference bought a lot adjoining the campus and built a residence for the president. This was, unfortunately, destroyed by fire in 1904. The school was first incorporated for a term of years as the Franklinton Literary and Theological Christian Institute, but in 1891, through the influence of Rev. J. F. Ullery, the Legislature of North Carolina granted it a perpetual charter as "Franklinton Christian College."

Mrs. Wilson started an endowment fund which now brings an income of about $500.00 yearly. The late Rev. O. J. Wait left $1000.00 by will, and a number of smaller bequests have come in from time to time, but its main support must come from the free-will offerings of the brotherhood of the Christian Church. In 1905 the Board of Control bought 83 acres of land about one mile north of the college and are planning for an Industrial College. Last summer they made 70,000 brick to begin building with as soon as the funds are raised.

The school was at first controlled by the Mission Board, but was soon transferred to a Board of Control, but in 1902 this Board was abolished and

the college was put in the hands of the Educational Board of the American Christian Convention. In 1904 the Board of Control was re-created by the American Christian Convention and the college was again put into its hands. The present members of the Board of Control are Rev. John Blood, Treasurer, Lewisburg, Pa.; Rev. J. L. Foster, Sec'y, Elon College, N. C.; Rev. W. H. Hainer, Irvington, N. J.: Rev. F. H. Peters, Coshocton, Ohio, and Rev. P. S. Sailer, Norfolk, Va.

Rev. Geo. Young, of New York, was president from the starting of the school until 1889, then Rev. C. A. Beck, of Pennsylvania, one year; Rev. J. F. Ullery, of Ohio, one year; Rev. N. Del McReynolds, of Ohio, six years; Rev. Z. A. Poste, of New York, seven years, and Rev. H. E. Long, of North Carolina, the present president, four years. The first colored member of the faculty was H. E. Long, in 1891, and since 1904 all the members of the faculty are colored. The main objects of the college have been to prepare young men and women for teachers in the public schools and to train young men for the ministry. It has turned out the best equipped teachers in all the adjoining counties by the hundreds in its existence of only a little over twenty-five years. As the college was established to meet the absolute needs of the church, so has the growth of the church kept pace with the growing usefulness of the college, but has outstripped it in its growth and education.

From a feeble beginning there are now three conferences in Virginia and North Carolina, viz.: North Carolina, Virginia, and Eastern Atlantic, with

94 ordained ministers, 58 licentiates, 121 organized churches and about 8000 members. A number of the older ministers and the great majority of the younger and middle-aged ministers are now, or have been, students of the college and their influence on the spiritual welfare of the membership cannot but be elevating, especially when you consider that almost every church has had one or more representatives at college. At one time one church, situated seventy miles from Franklinton, had nine students in school and most of them were preparing themselves for teachers.

At the session of the North Carolina Conference in Cary, in 1906, an effort was made to organize a Franklinton Society within the Conference by asking all present and former students to retire and meet in the schoolhouse adjoining the church. It was found that this would take every officer except treasurer, and the chairman of all the principal committees, so it had to be abandoned and the meeting was held during a recess of conference. The same condition of affairs will more than likely be found to exist in the other conferences. The conferences are well organized and pay due attention to all the departments of church work, more especially Sunday-school, mission, and education. The Educational Committee is a very important one and the candidate for license, or for ordination, is most thoroughly examined by it. Although the standard is not as high as it is in some conferences, it is being gradually raised to keep pace with the demands of the membership. Every student that comes from a distance receives and assimilates les-

sons in Christianity, literature, morality and social culture, and taking these home with him, of necessity imparts them to others, and thus there is a wide and increasing influence in these matters going out and year by year becoming more powerful.

The colored ministers frequently visit the college to see their parishioners in attendance and are quick to see the advantage of such a visit to them and to the school.

The library consists of about 2,000 bound volumes, besides a large number of magazines and pamphlets. These have all been contributed by friends at different times. Two libraries, that of Rev. Caleb Morse, and that of Rev. O. J. Wait, D. D., are a part of the books. Coming from so many different sources and at so many different times, there will be duplicate copies of some books, and the Board of Control, in 1894, authorized the president to give the duplicates to the parties who would make the best use of them. One pastor came twenty-five miles for a Bible dictionary. There were two in the library, and we sometimes needed both of them, but, realizing the need of the pastor, one copy was given to him and he went away rejoicing, literally hugging the book in his great joy. The next week some friend sent a copy of a better edition than we had ever before had in the library. Rev. M. M. Hester, of Durham, one of the oldest ministers of the conference, being within eight miles of Franklinton, walked there to get a copy of "Summerbell's Christian Principles" to replace the one he had, but had loaned it till worn out. He obtained it and went on his way rejoicing. Many tracts written by our brethren

TRUE YOKEFELLOWS IN THE FRANKLINTON WORK

REV. J. P. WATSON, D. D

J. E. BRUSH

were sent, and these were sent to the churches and ministers as opportunity offered, thus spreading our principles in all outlying communities.

It is safe to say that the progress of the school and the progress of the churches have gone hand in hand, and without one was successful the other must fail. Some mention should be made here of those who were instrumental in establishing the college, but the limits of this paper would not allow a mention of all. Rev. J. P. Watson, D. D., was the first of the white brethren who took the matter up and was instrumental in having the first teacher sent. In recognition of his services, many years ago a literary society was organized and named the Watsonians and is still in existence. His picture hangs in one of the schoolrooms and the students learn of their debt to him. Rev. Geo. Young, the pioneer teacher, went to Franklington without a schoolhouse, or any of the equipments of a school, with the promise of only one hundred dollars and his board, and laid deep the foundations of the college which others have successfully built upon. When he retired he left a college building, a boarding-house and a president's residence. Let him be accounted worthy of honor. Deacon Jonathan E. Brush was very successful in raising funds for the college building and was a firm friend of the cause until his death. Rev. J. W. Wellons assisted very materially in the erection of all the buildings and has been a warm friend of the enterprise from its inception. Mrs. Wilson's work is mentioned in another part of this article. Rev. Geo. W. Dunn, who first set the forces to work by writing to Dr. Watson, im-

ploring aid, is one deserving mention. The college was as dear to his heart as his church, for he considered them almost the same work. He was for years president of the North Carolina Conference (colored). He stood in the college chapel at the Alumni meeting in April, 1907, and, after speaking of the beginning of the work and his prayers for its success, now after attending commencement the night before and this meeting he was ready to say with Simeon of old, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen this great salvation."

During a stay of six years at Franklinton, the writer and his family were treated with the greatest courtesy by all the citizens, and they look upon those years as the most pleasant and useful of their lives.

Very many others are worthy of mention, but space forbids. In conclusion let us consider that the needs of the college are still great, and let us be prepared to heed the appeals of the Board of Control from time to time as they are made.

Bellefontaine, Ohio.

CONVENTIONS

Officers of the American Christian Convention

REV. W. D. SAMUEL, D. D.
President

REV. L. W. PHILLIPS
Vice-President

REV. J. F. BURNETT, D. D.
Secretary

REV. JOHN BLOOD
Treasurer

AMERICAN CHRISTIAN CONVENTION

BY REV. J. F. BURNETT, D. D.
Secretary

The American Christian Convention was not so named until 1866. Prior to that time, it had been known by several different names, as will be shown later on. It had met in Marshall, Michigan, in October, 1866, when a new constitution was adopted, which changed the name to that of the American Christian Convention. This name had been recommended by the committee on organization, but there was not a unanimity of opinion in favor of the change, until several addresses had been made which finally turned the current of thought and feeling, and permanently fixed the new name for the Convention.

Our fathers saw very early that, if they succeeded, they must organize. Indeed, the American Christian Convention was the legitimate result of our life and work as a people. It was in response to the spirit and demand of the age in which we were born, and through which we have lived, and is a necessity in the plans and energies of our life to-day.

In a very correct sense the American Christian Convention is an evolution, an evolution of thought, of plan, of power, and of purpose.

The Christians began holding general meetings very early in their history, but neither the thought, nor the plan, was deliberation, but the bringing of

the ministry and laity together for a blessed fellowship in the spirit of prayer and praise, to have a refreshing from the presence of the Lord. The power was the power of the Holy Ghost, and the purpose was to save men. The same thought and power obtains to-day, but exists in different form, and expresses itself through different methods. The Convention has developed from the mass meeting of early days, to a deliberative body with limited powers of legislation. It now takes hold of the vital interests of the Church, and carries them forward with strong and effective force from year to year.

In the early history of the Christians, it was quite common to hold "General Meetings" which were purely evangelistic in their nature and purpose. The ministers would travel many miles on horseback, braving all the dangers of the early days, and the inconvenience of travel, that they might meet and spend some time together in preaching, praying, and enjoying each other's society in religious services. But in addition to these "General Meetings" there were, very early in our denominational life, conventions and conferences, which exercised authority over their membership. Some of the early conventions heard and approved the proceedings of the local and state conferences and were, to some extent, bodies having general supervision over all the bodies of which they were composed, but never interfering with the doctrines held by them. It was not uncommon for them to discuss abstract themes of faith and church polity, for the purpose of gaining greater light in the multitude of counsel.

Such convocations dictated no articles of faith, presented no formulas of belief, except the generally conceded revelations of God.

Of course these early conventions and conferences were purely voluntary, as there did not exist at that time local conferences from which delegates might be chosen. In these very early meetings, the churches were not represented by delegates, but were promiscuous assemblies, and very little order observed in them, but he that exerted the greatest influence, ruled the others. Rev. Mills Barrett, then of Norfolk, Va., said in 1839, that James O'Kelly as absolutely ruled one branch of the Christian Church, by his influence, as ever Bishop Asbury ruled the Methodist Church by his episcopal authority.

At what time these voluntary conferences ceased, and the churches began sending delegates, we have been unable to determine, but we know that the Western New York Conference was organized in 1815, and the Eastern Virginia and the Eastern New York in 1818. This date is even later than the conferences that were held during the very early time of the separation from the Methodist Episcopal Church. We have the minutes of a conference which held its seventh session in 1821.

Two conferences were held at Reese Chapel, in Charlotte County, Virginia, one in 1792, and the other late in 1792, or early in 1793. From one of these meetings they sent John Chapel and E. Almonds over the mountains with a petition for union with Rev. (Francis) Asbury.

Their efforts were in vain. The next conference

met on August 2, 1793, at Piney Grove church, in Chesterfield County, Virginia. There they condemned the Episcopal form of government, but still desired union with their Methodist brethren. They prepared an address to the bishop, and asked that the Methodist form of government might be examined and tried by the Scriptures, and amended according to the Holy Word. That request was denied by the Methodist brethren. Mr. O'Kelly has this to say in regard to the fourth conference:

> And it came to pass on the twelfth month of 1793, about the 25th day of the month, we met pursuant to adjournment at Manakintown, to receive the answer from (Francis) Asbury. Our friends made report that his answer to us was: "I have no power to call such a meeting as you wish, therefore, if five hundred preachers were to come on their knees before me, I would not do it."
>
> We formed our ministers on an equality, gave the lay members the balance of power in the legislature, and left the executive business in the church collectively.

In those early days of the Christians, there were at least four different kinds of meetings, besides the regular church service.

First: The Elders' Conference. This was an informal gathering of the elders, for consultation about matters pertaining to the ministry and churches. It exercised no authority over the churches, but did arrange for the ordination of men called of God to preach His Word.

Second: The General Meeting. This was a meeting for religious worship only; it was usual for it to last two days, and to it, ministers and laymen came from quite a distance. When the weather would permit, the meetings were held in a grove, and large audiences attended, and as many as four sermons a day were preached.

Third: The Annual Conference. These were organized very much as they are to-day, and ministers and churches were members and reported to the annual session, and were subject to the rules and regulations which might from time to time be adopted.

Fourth: The General Convention. At the first the General Convention was a voluntary assemblage, called general, because all denominations were invited to attend and participate; but later on it was composed of ministers, and delegates, appointed by the local conferences. Though its origin was quite informal, it soon came to be a body with power, and while it disclaimed any jurisdiction over the local church, it did at a very early date exercise authority over the local conferences composing it.

It has been known as the Convention; the United States Christian Conference; the General United States Christian Conference; the General Christian Convention; the Christian Conference of the United States; The General Quadrennial Christian Convention, and the American Christian Convention. The United States General Christian Conference was its popular name for several years during the twenties.

The first session was held in 1808, at Portsmouth, N. H. The next session was held in 1815, at Windham, Connecticut, and the Rev. John Rand was chosen Moderator, and Robert Foster, "Standing Clerk." In the year 1819, a session was held at Portsmouth, N. H. The minutes of this meeting are signed by Robert Foster as "Secretary,

General Christian Conference." There were annual sessions held from this time on, excepting the years 1828 and 1830, until 1832, when the Convention met at Milan, New York, and voted to dissolve the "United States General Christian Conference forever." In 1833 an informal convention was held in the city of New York, which arranged to hold a General Convention at Union Mills, New York, in 1834, which it did. From that time on, the meetings have been held quadrennially, and at the following places: In 1838, New York City. 1842. Stafford, New York. 1846, Union Mills, New York. 1850, Marion, New York. 1854, Cincinnati, Ohio. 1858, Clinton Hall, New York City. 1862, Medway, New York. 1866, Marshall, Michigan. 1870, Oshawa, Canada. 1874, Stanfordville, New York. 1878, Franklin, Ohio. 1882, Albany, New York. 1886, New Bedford, Mass. 1890, Marion, Indiana. 1894, Haverhill, Mass. 1898, Newmarket, Canada. 1902, Norfolk, Va. 1906, Huntington, Indiana.

A special session was held at Troy, Ohio, in 1872, the purpose of the session seeming to be an effort to define and establish the proper relationship between the American Christian Convention and the Christian Publishing Association.

The history of the Convention cannot be traced independent of the history of the Christian General Book Association, which is now the Christian Publishing Association, and indeed it should not be, even though it were possible so to do. The business of the Christian General Book Association, having been committed to the management of a committee, it is not difficult to discover its growth

and usefulness as from time to time they are set forth in the printed proceedings.

As at present constituted (1908) the American Christian Convention exists to maintain and promote the Charitable, Religious, Missionary, Educational and Publishing enterprises of the Religious body known as Christian, and includes the following departments: Missions, Education, Publishing, Sunday-school, Christian Endeavor, and Finance, with the societies and organizations auxiliary to the Convention or its departments. Each department has a secretary, except the Department of Missions, which has two, a Secretary of Home Missions and a Secretary of Foreign Missions.

The membership is determined as follows:—

First. Presidents or Principals of Institutions of learning endorsed by the Convention, or recognized as co-operating with it.

Second. Presidents of Conferences, State Associations, and District Conventions, auxiliary to the Convention or co-operating with it. The Officers and Trustees of the Christian Publishing Association, the Editor of the *Herald of Gospel Liberty*, the President of the Woman's Board of Home Missions, and the President of the Woman's Board of Foreign Missions.

Third. Each local conference, except those of the Southern Christian Convention, which is itself so entitled, may be represented by one minister and one layman for each seven hundred members, or major fraction: Provided, that no conference shall be deprived of representation by one minister and one layman in addition to the president.

Fourth. The officers of this Convention, and the members of the Mission, Educational, and Sunday-school Boards hereinafter provided for, shall be members of the Convention until the close of the Quadrennial Session following their election.

The following brethren have served the Convention as presidents in the order named, the year mentioned being the year of their election to office:

John Rand, 1815. Benjamin Taylor, 1819. Mark Fernald, 1822. Daniel Hix, 1823. Henry Sullings, 1827. David Millard, 1829. Simon Clough, 1831. Abner Jones, 1832. Frederick Plummer, 1834. I. N. Walter, 1838. Jasper Hazen, 1842. Elijah Shaw, 1846. D. P. Pike, 1850. R. B. Stebbins, 1854. I. H. Coe, 1858. Amasa Stanton, 1862. D. P. Pike, 1866. I. H. Coe, 1870. A. W. Coan, 1878. J. W. Osborn, 1882. D. A. Long, 1886. A. H. Morrill, 1894. O. W. Powers, 1898. W. D. Samuel, 1906.

The following named persons have served the Convention as secretary in the order named, the year mentioned being the year of their election:

Robert Foster, 1815. David Millard, 1827. Robert Foster, 1831. Joseph Badger, 1832. Simon Clough, 1834. Jasper Hazen, 1838. John Ross, 1842. J. R. Freese, 1850. N. Summerbell, 1854. D. W. Moore, 1862. N. Summerbell, 1866. J. J. Summerbell, 1870. J. F. Burnett, 1894.

In 1908 the following named persons constituted the board of officers:

President—Rev. W. D. Samuel, D. D., Piqua, Ohio.
Vice-President—Rev. L. W. Phillips, Franklin, N. H.
Secretary—Rev. J. F. Burnett, D. D., Dayton, O.

DEPARTMENT SECRETARIES.

Finance—Rev. John Blood, Lewisburg, Pa.
Education—Rev. M. W. Baker, Ph. D., Lakemont, N. Y.
Home Missions—Rev. O. W. Powers, D. D., Dayton, Ohio.
Foreign Missions—Rev. M. T. Morrill, A. M., Dayton, O.
Sunday-schools—Rev. Thomas S. Weeks, Troy, Ohio.
Christian Endeavor—Rev. A. C. Youmans, Albany, N. Y.
Publishing—Hon. O. W. Whitelock, Huntington, Indiana.

Mission Board.—Rev. J. G. Bishop, D. D.; Rev. O. W. Powers, D. D.; Rev. M. T. Morrill, A. M.; Rev. Clarence Defur, A. M.; Rev. W. P. Fletcher, B. A.; Rev. M. D. Wolfe; Mrs. Athella M. Howsare; Rev. P. S. Sailer; Rev. W. H. Denison, D. D.

Board of Education.—Rev. D. B. Atkinson, M. A., B. D.; Rev. F. G. Coffin, A. M.; Rev. W. G. Sargent, B. A.; Rev. P. H. Fleming, D. D.

Sunday-school Board.—Rev. T. S. Weeks; Rev. S. Q. Helfenstein, D. D.; Rev. Edwin Morrell, D. D.

Board of Advisors for Aged Ministers' Home.—Rev. J. W. Wilson; Rev. T. M. McWhinney, D. D., LL. D.; Rev. F. E. Gaige; John B. Pease; Robert Call.

BOARD OF CONTROL OF FRANKLINTON COLLEGE.—Rev. John Blood; Rev. W. H. Hainer; Rev. F. H. Peters; Rev. J. L. Foster; Rev. P. S. Sailer.

THE WOMAN'S BOARDS.

FOR HOME MISSIONS.—*President*—Rev. Emily K. Bishop, Dayton, Ohio; *Vice-President*—Mrs. Clellie Loback, Darlington, Indiana; *Recording Secretary*—Mrs. Athella Howsare, Versailles, Ohio; *Corresponding Secretary*—Mrs. Alice M. Burnett, Dayton, Ohio; *Treasurer*—Mrs. Abbie B. Denison, Huntington, Indiana.

FOR FOREIGN MISSIONS.—*President*—Rev. Ellen G. Gustin, Attleboro, Massachusetts; *Vice-President*—Rev. Emily K. Bishop, Dayton, Ohio; *Recording Secretary*—Mrs. Rebecca Coxen, New Bedford, Massachusetts; *Secretary Missionary Cradle Roll*—Mrs. Emma S. Powers, Dayton, Ohio; *Literature and Mite Box Secretary*—Rev. Emily K. Bishop, Dayton, Ohio; *Corresponding Secretary*—Miss Annie Libby, Saco, Maine; *Treasurer*—Mrs. Mary J. Batchelor, New Bedford, Mass.

The Convention has given birth to our greatest enterprises, and has carefully fostered them in their youth, and encouraged them in their more mature years. In 1831 the Convention proceeded to organize a book association. The dissolution of the "United States General Christian Conference," in 1832, created some confusion as to membership, and in 1834 another book association was organized by the Convention, which apparently drifted away from the parent body, into a business organization, and did not return until the year 1886, when the constitutions of both bodies were so changed as to make the members of the Convention members of the Christian Publishing Association, though plans for such membership had been discussed at previous sessions of the Convention.

In 1850 the Convention brought forth that great institution of learning, Antioch College, of Ohio, which opened its doors with equal privilege to both

THE MEMORIAL CHRISTIAN TEMPLE

Norfolk, Va.

Built as a memorial of the re-union of the Southern and Northern branches of the Christian Church after a division of thirty six years over the issues of the Civil War, both sides contributing to its erection.

sexes, and was presided over by Hon. Horace Mann, whose reputation as an educator was at least international, if not world-wide.

In 1854 occurred the division of the church, North and South, over the question of slavery, and it was not until 1894 that the division was removed, and the two sections made one again, although the plans for the reunion had been discussed and adopted at the Convention in Marion, Indiana, in 1890. The Convention of 1866 discussed the plans of a Biblical School, and appointed a committee on location, and a board of trustees, and at the session of 1874 the buildings were formally dedicated.

It was at the Convention of 1878 that Doctor J. P. Watson was chosen secretary for the department of missions, who developed splendid arrangements for Home Mission work; but it was not until the session of the Convention at Albany, New York, in 1882, that an organization was effected that could be called regularly organized mission work.

In 1878 the school at Franklinton, N. C., was established and opened in the interest of the man in black, and has been carefully fostered by the Convention from then until now.

At the Convention of 1886, at New Bedford, Massachusetts, the Convention authorized the sending of missionaries to Japan, the motion so to do being made by the Rev. J. J. Summerbell, D. D. During the sessions of 1894 and 1898 the question of denominational union occupied the time and thought of the Convention almost exclusively, but notwithstanding, the session of 1894 added much to its

efficiency by making the Christian Endeavor a department of the Convention itself.

The Convention of 1906 was historic in that it elected two mission secretaries, one to have charge of the home, and the other the foreign work. The Convention has grown in strength and influence, until it now requires the entire time of the secretary, besides the work of the two mission secretaries, and the mission treasurer, each of whom gives his entire time to the duties of his office.

I close this article in the words of the present editor of the *Herald of Gospel Liberty*, the Rev. J. Pressley Barrett, D. D.:

> Let us try for a moment to wipe out all the good that has resulted from the organization and work of the American Christian Convention. Think of it, think well and carefully. What would we lose? Nearly every city church that we now have, with a host of our country and village churches (for they were all practically planned for in these conventions), and conferences, must go. Not only were they planned for, but in many instances they were materially helped financially to a point in their history where they were not only able to stand alone, but were able to take part with them who had helped in the great work of helping others. If we had held no conventions of any kind, we should not have Union Christian College, nor Defiance, nor Elon, nor Palmer, nor Starkey, nor Christian Biblical Institute, nor Lincoln, nor Weaubleau, nor Franklinton; and what would the Christian Church be to-day as an organized body, if we were deprived of all the good influences which these institutions of learning have exerted in our behalf? Then if we had held no conventions, we should have no missionary work in progress, and that means that all the churches planted by the missionary labor of our people would have no place among us, and we should have no churches in foreign fields. Again, if we had held no great conventions and conferences we should not have to-day our Publishing House with its practical equipment for giving a Christian literature to our people, and that would mean that we had no books and papers, and no Sunday-school literature, and all this together would not lack much of meaning that our cause was dead and buried beyond the

powers of resurrection to earnest usefulness. Again, had we held no conventions and conferences as a people, we should have had no concert of action for moral reform for civic righteousness and lacked an influence as a people for the larger fruitfulness of the Christian life.

The truth is that all we are and all that we shall be, in this life, as a people, is due under God to the influence in one way or another of the great conventions and conferences which we have held in the past, and if we are to continue to be a power for large usefulness in the kingdom of God, we must continue to hold these conventions and public gatherings of our people, or we shall decline and go backward in nothing in the way of real fruitage in the Lord's vineyard.

Dayton, Ohio.

REV. W. P. FLETCHER

CHRISTIAN CHURCH IN CANADA

BY REV. W. P. FLETCHER
President of Ontario Christian Conference

A hundred years is long enough for a church to gain a varied, interesting and instructive history. We who enjoy to-day the fruits of the early planting of our great-grandfathers, and the watering and nourishing of our more immediate fathers, should be very much helped by the knowledge of the course they have taken. It ought to help us to avoid their errors, and to cultivate their virtues, and to follow courses which have been for the furthering of our cause and the kingdom. It is well that the work in Canada is to have a place in our Centennial record, not only as a help to the Canadian brethren, but as an inspiration to our whole church. For to write a sketch of our Canadian work is to prove that very early our movement was splendidly missionary, and that the heroism which cannot enjoy itself while others hunger was then a force.

Mrs. Mary Stogdill, who had been converted under the ministry of Elder David Millard, in Greenville, N. Y., came to Canada somewhere about 1820 and settled at Newmarket. Having had a taste of the freedom of the Christian Church, she longed for its enjoyment in her new home. She accordingly wrote for a worker to visit them. Her letter is of real interest:

Mary Stogdill to T. Brown.

DEAR BROTHER:—Having the opportunity I again take my pen, fearing my second letter never reached you, as

REV. CHAS. H. HAINER

JACOB BURKHOLDER

MR. AND MRS. RICHARD KIRTON

REV. THOMAS HENRY

REV. JESSE TATTON

I have heard nothing from you since your first letter: and that is a long time. Elder Doubleday has never seen me. Bro. McIntyre has never visited us, although most anxiously have I looked for them. Think how great the disappointment, yet I still hope. Oh, persuade them to come! Tell them Paul sought other countries that he might not build on another's foundation. Bid them God-speed to this part of the vineyard, for the fields are white and ready to harvest. Have you seen Elder Millard this winter? Perhaps he would come, if he knew where to find us. I long for brethren, being such a tender lamb when I was transplanted from the flock at Greenville. Come in, ye heralds of the cross, and Jesus come with you.

This was in the summer of 1821, and in a very short time the request was answered. Toward the close of August a young brother from New York, named Allen Huntley, arrived at her home. At that time Darius Mann was at Mrs. Stogdill's house and invited Bro. Huntley to go to Lake Simcoe and here, as early as October 21st of the same year, Bro. Huntley was ordained, and our first church, now known as Keswick, was instituted with forty-three members by Elders J. T. Bailey and Simeon Bishop. Bro. Huntley stayed in Canada a little more than a year, but he began a work that has gone on ever since.

Shortly after Bro. Huntley's return to New York two other young men, Bro. Nathan Harding and Elder Asa C. Morrison (the latter ordained for this special mission) were sent by the New York Conference to further the Canadian work. They probably did not stay long, but for some years the work seemed very dear to the brethren of New York State, and they continued to send men such as Bailey, Blackmar, McIntyre, Goff, and others who did very much for the new movement. They were soon

B. J. RODGERS

W. W. TRULL

MR. AND MRS. W. R. STONE

joined by workers Canadian reared, and the work quite rapidly developed during the first ten years in the face of fearful odds. There were no railroads and most of the traveling was done through dense forests. Yet prior to 1830, the following churches (and probably others) were organized: Keswick, East Gwillimbury (Union Street), Newmarket, West Gwillimbury, Brougham, Darlington, Whitby (Oshawa), Haldimand (Eddystone), Clark (Orono), and Hope. That would appear to be a good nine years' work on virgin soil.

During these first few years also a conference was formed. The isolated churches probably felt the need of being united, for they had the most bitter opposition to meet, particularly by the Methodists at that time. The opposition was political as well as religious. They were suspected because they were not preaching the doctrine of the Trinity, and also because of being of United States origin, for the echoes of the war of 1812 had hardly died away. The first conference assembled in the Darlington church in September, 1825, there being present from the United States, J. T. Bailey, who presided, J. Blackmar, Isaac Goff, and from Canada, T. Henry, J. W. Sherrard, J. VanCamp, Sisson Bradley, Wm. Noble, and other representatives from the new churches. In all these years since, apparently, the conference has not failed to gather in annual session, for it meets this year in its eighty-third session.

The next twenty years were still quite active in church organization, the churches in Whitechurch, Mariposa, Markham, King, Burford, and Drayton

belonging to this period. But the work was largely done by Canadian ministers. During this period also a struggle was going on for legal recognition. Our ministers were not allowed to perform the marriage ceremony, and had no legal status. It was indeed a struggle, for, as already indicated, they were suspected because hitherto the most of their ministers had come from the United States. And then it was during this period that the Canadian rebellion for responsible government took place, and our people were suspected of being rebel sympathizers, as they no doubt largely were. However, these obstacles were at last removed, and in 1845 the Christians became a legally recognized denomination.

It was also during this period that the Ontario Conference first embarked on the troublous seas of religious journalism. It was felt that our work could be more firmly established, and our workers united more effectively for a common cause, if they could be kept in touch with each other by a church paper. Accordingly in January, 1845, *The Christian Luminary* made its appearance in Oshawa. Elder Wm. Noble was the first editor, but it was apparently Elder T. Henry that stood behind the enterprise. The constituency, however, was too small and it never paid its way. The burden at last became too heavy and its list was handed over, in 1849, to *The Christian Palladium*.

During the forty years from 1850 to 1890 the work seems to have somewhat languished, but several churches were organized during these years, among them Franklin, Scott, Church Hill, and Minto. Two further efforts were made to establish

a church paper. The first was by Rev. J. R. Hoag who started in 1853, again with Oshawa as the place of publication, *The Christian Offering.* This venture was probably a little more successful than the former, but in 1859 it, too, handed its list over to *The Palladium.* Elder T. Garbutt was the next to try it, but the financial burden was too great for one to carry and soon it, too, ceased publication.

What may be considered as the great act of attainment of this period was the incorporation of our Conference as *The Conference of the Christian Church in Ontario.* This occurred in 1877, and immediately solidified our work, as the conference could now hold property, and so the churches were brought from being semi-detached units to form integral parts of a body. During these years no conference was ever blessed with a more devoted, self-sacrificing band of ministers than labored in the Ontario Conference. But there seemed nothing around which to rally, and growth was hardly evident. Then, too, if in our early history the United States was largely our source of supply for preachers, now the tide had turned and practically all our young men were going over the line and impoverishing our work by staying there. This was probably but natural as there were no schools, nor colleges, controlled by our people in Canada, and so they went to our schools in the United States, received their education there, and were almost immediately invited to some attractive pulpit to which their college association had introduced them. Our conference came to be composed largely of noble, old men.

Now we come to our closing period, from 1890 to the present. We might speak of this as the period of reconstruction. Three movements distinct, and yet but one, needs to be mentioned here. Once again a conference paper is attempted. In January, 1890, the *Christian Magazine* (now *The Christian Vanguard*) made its appearance. This time, however, it is a conference enterprise and the conference makes up its deficits, large or small. So, without a break for over seventeen years, it has been entering our homes, carrying its message of cheer and brotherhood, and bidding us ever *Onward*. Then, again, the exodus of our young ministers has practically ceased. Our young men were first encouraged to enter Queen's University, Kingston, and the home of Bro. J. N. Dales became the fount of educational and denominational enthusiasm. In October, 1906, Bro. Dales became our professor in the faculty of McMaster University, and there our student colony from the United States and Canada, now in its second year's existence, numbers a dozen, and there is much hope for our pulpit of to-morrow. Then also a forward march was begun to occupy new and strategic territory. In December, 1899, a church was organized in the city of Toronto, the capital city of our province and the second city of our dominion, which promises to be one of our strong churches in the near future. In 1894 a church was organized in the, to us, important village of Stouffville, and then in 1907, work was begun in Western Canada.

These movements are all of them full of hope for the future. Our problems are not yet all solved.

neither are our dangers all passed. We have not yet recovered from our impoverishment of young men, and our grand old men are laying aside the armour. But, if we can, and we believe we can, tide over this pressing period of two or three years, victory shall be ours in the Master's name.

As I close this sketch let me speak of two characteristics of our church in Canada, past and present. We are an evangelistic people. We publish the Evangel of Jesus, and seek in revival effort, and otherwise, to get people to accept it. And we are a loyal people; to our British King, of course, but also to the people and denomination called only CHRISTIAN. In all these years surprisingly few of our ministerial brethren, and comparatively few of our lay members who have remained in Canada, have left us for other denominations. With all our hearts we believe in the principles of liberty and brotherhood that characterize the Christian Church, and unitedly we pray that long ere another Centennial is celebrated, the Master's prayer may be answered that

"They all may be one."

Drayton, Ontario.

REV. JNO. A. GOSS

THE NEW ENGLAND CONVENTION

BY REV. JOHN A. GOSS.

The New England Christian Convention is composed of members of the Christian churches. The object of the Convention is to promote a general interest and aid in the general prosperity of the whole body. The Convention was organized in Lynn, Mass., November 5, 1845. Its officers consist of a president, vice-president, secretary and treasurer; also a Sunday-school secretary, C. E. secretary, and Junior C. E. secretary.

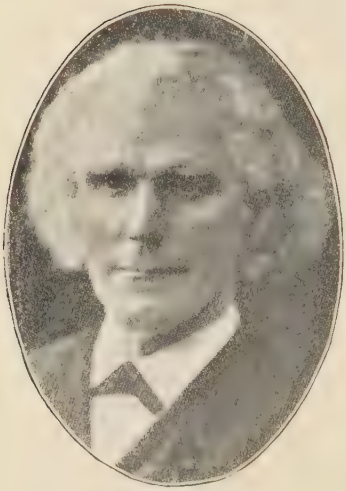
The Convention therefore takes an interest in all the departments of Christian work in the churches. The officers are chosen annually. At the first its membership was composed of delegates elected from the churches.

As at present organized the Convention is composed of delegates, lay and clerical, from the several conferences.

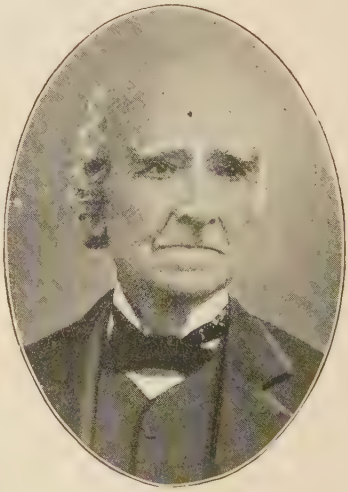
The Convention meets annually in the month of June. The Convention has no authority over the churches. It gives advice and, the churches having the good of all at heart, the advice is usually followed. There is perfect harmony between the Convention and the churches. Some years ago the Convention authorized "*A statement of general sentiments held by the Christians.*" While it was not a creed, yet it was generally accepted by the churches of New England. When it was before the Convention, in the discussion that followed, there was one brother

REV. I. H. COE

REV. B. S. BATCHELOR



REV. WILLIAM MILLER



REV. A. G. MORTON

who objected, unless they put upon it what is sometimes found upon a railroad ticket, "Good for this day only," "for" said he, "I do not know what I shall believe to-morrow."

The "statement" disowned all formal creeds, and considered the Bible a sufficient rule of faith and practice, and Christian Character the only test of fellowship and church-membership. That the highest expression of God's love was in the gift of His Son, who laying aside the glory which he had with the Father before the world was, took upon Him man's nature, and suffered upon the cross that we might through Him have everlasting life. That the grace of God was freely offered to all, and the church is composed of all true believers in Christ, whose duty it is to associate themselves together for spiritual growth, and Christian fellowship, for the observance of the ordinances, for the teaching of gospel truth, and for a zealous effort for the conversion of men.

The following note was attached to the statement:

> The churches of the Christian denomination almost universally administer baptism by immersion, but regularly invite all Christians to the Lord's table.

In 1899 the Convention authorized the publication of a weekly denominational paper in the interest of the New England churches. For several years the paper was published, but for lack of support was discontinued January, 1907.

Many of the workers in the Convention in years gone by have entered into rest. I recall Revs. D. P. Pike, H. M. Eaton, B. S. Batchelor, John Tilton, E. Edmunds, and many others that might be mentioned.

The Convention has been, and is a help to the churches. It brings together annually the strong men and women of our churches and they work together for the best interests of the general cause. The Convention is a help and inspiration for greater work for the Master. The Convention has helped some of our weak churches, and to-day they live and are strong because of that help.

For various causes many of our churches in New England have lost their visibility. But few churches in the past twenty-five years have been organized. Churches of other denominations, and ministers of the gospel, have nearly taken the position of our own churches. The Congregational Church of New England is as free and liberal as the churches of the Christian faith. Yet we live, and have some strong churches, and as able ministers as can be found in any of the denominations about us. The New England Convention and Conferences are to-day a power in connection with the churches of our faith. Our work is not yet completed, and will not be until the prayer of Christ is fully answered,

> That they all may be one, as Thou Father art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me.—*John 17:21.*

We have every reason therefore to thank God, and take courage.

York Corner, Me.

REV. W. W. STALEY, D. D.

THE SOUTHERN CHRISTIAN CONVENTION

BY REV. W. W. STALEY, D. D.
President

About the fourth decade of the Nineteenth Century, the "Southern Christian Association" was formed and, soon after, "Correspondence" with the northern and western "Christians," bodies which had come into existence soon after the formation of the Southern Church in 1794, brought all three of these bodies into intimate relations. This "Union Correspondence" continued till the "General Convention" held in Cincinnati in 1854, when the southern delegate withdrew for reasons which appear in the preamble and declarations when the "General Convention of the Christian Church, South," was formed at Union Chapel, Alamance County, North Carolina, in September, 1856. This meeting lasted five days, with three sessions each day. The whole subject was thoroughly canvassed and, finally, the "Convention" expressed sincere sorrow that circumstances made it necessary to organize; that they had been denounced by northern brethren as sinners; that the bitterest language had been employed by them in their conferences and conventions; and that the Southern delegate, W. B. Wellons, D. D., in his effort to present a minority report at the Cincinnati Convention, had been treated with contempt. The record of that meeting also shows that slavery was the question on which the church divided into "North" and "South."

REV. JOHN N. MANNING

Was a man of marked ability, a fine writer and a strong preacher. He began our work in Norfolk, Va., wrote the *"Declaration of Principles and Form of Church Government,"* which has been such a blessing to the Christian Church in the South, building in good part the foundation for the prosperity now enjoyed. Virginia was the scene of the most of his labors.

REV. EDWIN W. BEALE

Whose life was as a fruitful vine in a rich garden, ever fruitful, and a blessing to the day in which he lived. His labors were in North Carolina and Virginia. He died in Suffolk, Va., March 6, 1881, loved and lamented by a host of friends.

At this first meeting the "Five Cardinal Principles" were adopted, the organization and functions of local churches defined, the annual conference outlined, and the basis was laid for the fuller organization in 1866. The Five Cardinal Principles adopted at this meeting in 1866, were as follows:

1. The Lord Jesus Christ is the only Head of the Church.
2. The name Christian to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the Old and New Testaments, our only Creed or Confession of Faith.
4. Christian character, or vital piety, the only test of fellowship and church-membership.
5. The right of private judgment and the liberty of conscience the privilege and duty of all.

The adoption of these principles did much to establish the evangelical position of the Christian Church in the South.

The first *regular* Convention was held in Cypress Chapel, Nansemond County, Virginia, in May, 1858. At this session arrangements were made to transfer the *Christian Sun*, which was first published at Hillsboro, North Carolina, in 1844, from the Southern Christian Association to the General Convention. The paper had fifteen hundred subscribers, the price was one dollar and a half, and Rev. W. B. Wellons was editor.

Graham Institute, which ultimately became Elon College in 1890, was placed under the care of a Board chosen by the Convention, and plans were matured to increase the capital stock to four thousand dollars.

A Missionary Society of fifty members at *one dollar* a year, and thirty-five life members at *ten dollars,* was organized; and plans for a book con-

TWO VIRGINIA LAYMEN

JUDGE THOS. J. KILBY

Who served as President of the Eastern Virginia Christian Conference for many years.

JESSE BURKHOLDER, ESQ.

Who served the Virginia Valley Christian Conference as President for many years

cern, on a small scale, were partially matured. The Convention failed to meet in 1862 on account of the Civil War.

The second regular session met in Mount Auburn church, Warren County, North Carolina, in May, 1866, with only fourteen delegates present, and remained in session four days. Plans were initiated for the resuscitation and publication of the *Christian Sun*, which had been totally destroyed by the Federal troops in Suffolk, Virginia, during the Civil War.

"The Principles and Government of the Christian Church" was adopted and referred to a committee on revision, composed of Rev. W. B. Wellons, president, Revs. John N. Manning and Solomon Apple, and Deacons Thomas J. Kilby and Alfred Moring, to prepare the manuscript for publication.

An extra session convened with this same church in May, 1867, when twenty-four members were present. The work of the revision committee was unanimously adopted and Dr. Wellons was authorized to have the book published, which was done in Petersburg, Va., that same year.

The committee on publications had allowed Rev. W. B. Wellons the use of the name "*Christian Sun*" and he had published the paper on his own responsibility since February, 1867.

The third regular session was held in Suffolk, Virginia, in May, 1870: Revs. I. H. Coe and B. S. Batchelor, of New Bedford, Massachusetts, were present as fraternal messengers from the New England Convention. This was the first step toward the restoration of fraternal relations between the

church north and south after the Cincinnati episode of 1854, and the additional estrangements of the Civil War.

The lack of efficient ministers and ministerial support was deeply lamented in an elaborate report. Educational interests were considered, and conference schools were recommended. A financial report first appears at this session, disclosing a balance of $219.90.

Christian union was a prominent topic for discussion, and ended in preamble and resolutions appealing to all true Christians to unite in promoting the "unity of the Spirit in the bond of peace" as the only safeguard of Protestantism. Church Federation is only the wider application given to the position of the Southern Christian Convention in 1870.

The fourth regular session was held in New Providence church, Graham, N. C., in 1874. Christian Union was the burden of that session, President W. B. Wellons being on fire on that subject. A manifesto was addressed to lovers of union everywhere, but there were no practical results, and the manifesto expired among its ardent friends.

The fifth regular session was held in Lebanon church, Caswell County, North Carolina, in May, 1878.

Rev. W. B. Wellons, D. D., who had been the president of the Convention since its organization in 1856, died February 10, 1877, and Rev. Jesse T. Whitley, the successor of Dr. Wellons as pastor of the Suffolk church and editor of the *Christian Sun*, was elected president.

It was decided to issue a second edition of the Hymn-Book, and Rev. James W. Wellons was chosen as evangelist; and it was decided to meet in extraordinary session, in Suffolk, Va., in 1879, for the purpose of revising the Principles and Government of the Church.

The extra session was duly held in Suffolk, Va., in 1879; and Rev. W. S. Long was chosen president.

After a long and careful review of the whole subject of revision, no change was made and the Convention adjourned.

The sixth regular session convened in Morrisville, N. C., in May, 1882, and Rev. W. S. Long was again chosen president.

Favorable report was made by Committee on Home Missions, upon work of evangelist Rev. James W. Wellons; plans were adopted to found a denominational college; Rev. D. A. Long was elected general agent to secure subscriptions to stock, and the Executive Committee was authorized to call a meeting of the stockholders and organize when the agent had secured *Ten Thousand Dollars* in subscriptions. Rev. D. A. Long was elected to the presidency of Antioch College, Yellow Springs, Ohio, in 1883, and the college proposition languished till revived in 1888.

This session of the Convention appointed Revs. D. A. Long, M. B. Barrett, J. W. Wellons, and J. D. Kernodle, Esq., fraternal messengers to the American Christian Convention which met in Albany, N. Y. This was the first time messengers were so sent after the war.

The seventh regular session was held in Mount

REV. M. J. W. ELDER

REV. J. D. ELDER

Father and Son, both of Alabama.
Christian Pioneers in the further South.

REV. JUBILEE SMITH
of Georgia
A theologian of much ability.

DEACON ALFRED MORING
For many years Treasurer of the Southern Christian Convention.

Auburn church, Warren County, N. C., in May, 1886, and Rev. W. W. Staley was chosen president.

The Virginia Valley Conference was reported in a state of disorganization, and provision was made to reorganize the Conference through the president of the Convention.

Rev. J. P. Barrett was appointed Children's Educational Secretary, with prescribed duties; and the money raised through this secretary was to be loaned to worthy young men preparing for the gospel ministry. This department finally became the stream from which the Christian Orphanage was derived.

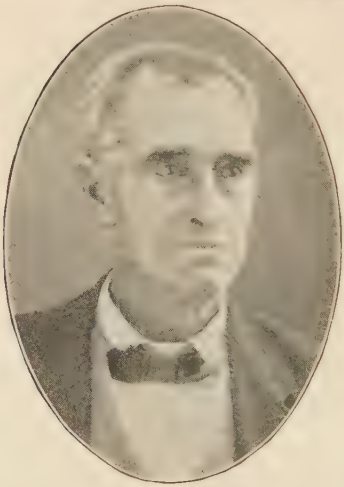
In response to a memorial from the North Carolina and Virginia Conference on Foreign Missions, a Board of Control was created, with Rev. P. T. Klapp as chairman, under rules prescribed by the Convention. This was the first Convention action on this great subject and marks an era of wider growth.

A Theological Department was established in connection with Suffolk Collegiate Institute, Suffolk, Va., Prof. P. J. Kernodle, principal, and Rev. W. W. Staley chosen as teacher.

Rev. C. J. Jones, editor of the *Herald of Gospel Liberty*, Dayton, Ohio, attended this Convention, and brought such a spirit as to reduce sectional prejudice.

Revs. W. S. Long and W. G. Clements presented a memorial from the North Carolina and Virginia Conference, requesting that the Convention and the Conferences composing it be represented in the usual way in the next session of the American Chris-

North Carolina Preachers laboring chiefly in the last half of the Nineteenth Century



REV. THOS. J. FOWLER

REV. ALFRED ISELEY

They labored together in the cause of Christ, doing a great work in their day.

REV. ALFRED APPLE

A man of deep piety and a power for righteousness in his day.

REV. SOL. APPLE

He was true under trial and did a good work for the cause.

tian Convention; and it was finally decided to send the following fraternal messengers to the New Bedford Convention in October, 1886: Revs. W. S. Long, W. G. Clements, J. W. Wellons, J. P. Barrett, M. B. Barrett, W. W. Staley and layman F. O. Moring. This was a second step toward reunion. At the New Bedford Convention, Rev. D. A. Long, President of Antioch College, was chosen President of the Convention. As he was born, reared and educated in North Carolina, this added another step to the union movement.

An extra session was held in New Providence church, Graham, N. C., in September, 1888, to consider the wisdom of immediate effort to establish a denominational college. After mature deliberation a board of fifteen trustees was elected, and the following provisional board was chosen with power to select location: Revs. W. S. Long, J. P. Barrett, and F. O. Moring, J. H. Harden, and Dr. G. S. Watson. Rev. J. P. Barrett was chosen agent, but afterward resigned, and Rev. W. S. Long was elected in his place by the Provisional Board. The agent, Rev. W. S. Long, solicited donations and subscriptions and the present site of Elon College was finally selected by the Board.

It was also decided to unite with the American Christian Convention in the preparation and publication of a new hymnal. This proposition was presented to the Convention by Rev. J. J. Summerbell, secretary of the A. C. Convention.

The Convention also approved the election by the A. C. C. of Rev. C. J. Jones as General Evangelist, and voted him an open door and hearty welcome

to the churches of the South. Dr. Jones was present and acknowledged this courtesy in the sweetest words.

The eighth regular session was held in Suffolk, Virginia, in May, 1890. In addition to improvement in foreign mission effort, Elon College was opened September 2, 1890, and delegates were elected to the American Christian Convention which met in Marion, Indiana, of the same year. At the Marion Convention the Southern Christian Convention and the American Christian Convention united and there was great rejoicing. This was the first reunion of any Protestant denomination after the war.

The ninth regular session was held in the chapel of Elon College, in May, 1892, the quadrennial session having been changed at the extra session of 1888 to biennial sessions. From this date the Convention has met every two years.

The Christian Missionary Association was launched at this session, the first consideration of the Christian Orphanage was introduced, the college interest took important place, and routine work filled up those busy days.

The tenth regular session was held in the Memorial Christian Temple, Norfolk, Va., in May, 1894.

By invitation the Executive Board of the A. C. C. met in Norfolk at the same time and were presented to the Convention and invited to take part in the deliberations. Besides the Board, many other officials and prominent persons from the North were present. On Sunday the Memorial Temple was dedicated and Rev. Thos. M. McWhinney,

D. D., preached the dedicatory sermon. This church was erected as a monument to the Marion reunion, both sections contributing to the building fund. The visit of the Board and so many prominent men was a supreme moment in the history of the Convention. The lamented C. J. Jones, D. D., was the pastor of the church and had been from its organization in 1889.

Report showed increasing interest among the conferences in missions, and that Elon College had surpassed the most sanguine hope of its ardent friends.

A committee of five was appointed to consider and report plans concerning an orphanage.

The eleventh regular session was held in Burlington, N. C., in May, 1896.

Report on education showed that Elon College had inspired and quickened almost all local churches. The orphanage was further considered. The Christian Endeavor Movement was endorsed and commended. The whole session was characterized by enthusiastic interest and a hopeful outlook.

The twelfth regular session met in Raleigh, N. C., in May, 1898. The most important new action of this session was a plan to raise money annually from the conferences, through the local churches, for Elon College, which is equivalent to an endowment of *thirty-six thousand dollars* at *five per cent.* This has not been realized in full, but nearly so, and proves to have been a wise plan.

The growth of the orphanage idea was evident, and all other enterprises seemed to be sustained with increase of interest.

REV. WILLIAM TATEM
Norfolk County, Va.
A man of large usefulness.

DEACON H. T. WEST
Sussex County, Va.
A noted Sunday-school Superintendent in his day.

The thirteenth regular session was held in Franklin, Va., in May, 1900, and Rev. P. H. Fleming was chosen president.

The matter of maturing a plan to raise a Twentieth Century offering for Elon College was the most important subject before this session. It finally resulted in the sum of $12,000.00, to which Hon. F. A. Palmer added $20,000.00, which he counted as payment on his $30,000.00 bequest to the college.

All other enterprises received due attention in relative proportion.

The fourteenth regular session was held in Asheboro, N. C., in May, 1902. It was a good session; the enterprises of the Convention were duly fostered; the orphanage idea was growing in favor; Elon College had made improvements in buildings and work; and a forward movement in systematic work was manifest along all lines.

The fifteenth regular session was held with the Berea church, Driver, Va., in April, 1904, and Rev. W. W. Staley was elected president.

The Christian Sun was purchased by the Convention from Rev. J. O. Atkinson, D. D., editor, for twenty-three hundred dollars. The name was already the property of the Convention, but the subscription list, good-will, and equipment was the property of the editor.

President W. W. Staley, of Elon College, reported the college out of debt the first time in its history, and an endowment fund of $30,000.00. The first donation to the endowment was by Rev. O. J. Wait, D. D., and was $1,000.00; the second was $25.00 by Rev. J. J. Summerbell; then Hon. F. A. Palmer

gave $30,000.00, most of which went into the endowment.

The A. C. C. had met for the first time in the South in the Memorial Christian Temple, Norfolk, Va., in October, 1902, and this convention had aided in the entertainment in the sum of six hundred dollars.

The orphanage interest was urged with new emphasis upon the Convention; and home and foreign mission ideas were pressed with new zeal.

The sixteenth regular session was held in Burlington, N. C., in May, 1906. President J. O. Atkinson, D. D., reported the Christian Missionary Association as growing in interest, collections and usefulness.

Rev. J. L. Foster, secretary of the orphanage, reported collections since 1897.....$8,929.86
And expenses for the same time 895.85

Balance above expenses.....$8,034.01

Rev. W. S. Long, D. D., and Rev. J. L. Foster, committee on orphanage, reported charter for orphanage secured; location chosen at Elon College; 112.5 acres of land purchased at cost of $2,410.05; a good two-story brick building erected, 116 ft. by 39 ft. 9 in., with wing 30 ft. by 24 ft., at total cost of less than ten thousand dollars. A board of seven trustees was elected, and Rev. J. L. Foster was subsequently elected superintendent by the board.

The editor of the *Christian Sun* reported 2,906 subscribers against 2,046 two years before, with thirty-seven states, territories and foreign countries represented.

The committee on education reported the erection of a new and splendid dormitory for young ladies at Elon College, a new power-house, and the installment of an up-to-date water, light and heating system for the college; also, that the number of students had increased in proportion to the new equipment.

The seventeenth regular Convention was held with the First church in Greensboro, N. C., last of April, 1908. This was pronounced the best session in the history of the Convention. Rev. J. P. Barrett, D. D., editor *Herald of Gospel Liberty,* and Rev. O. W. Powers, D. D., Secretary of Home Missions for A. C. C., Dayton, Ohio, were present and added to the interest of the session.

Forward movements along all lines seemed to be the watchword, especially in Sunday-school and Christian Endeavor work; and it was planned to put a mission agent in the field.

Good reports came in from all departments, and a determined purpose to develop the resources and make more efficient the agencies of the Convention characterized all that was done.

The growth of the Convention has been slow but steady, and every position taken seems to be permanent. The government under which the Convention, conferences and local churches, perform their work, has produced order, system, and uniformity among the churches.

The Convention is composed of seven conferences: *Georgia and Alabama; Alabama; North Carolina and Virginia; Eastern North Carolina; Western North Carolina; Eastern Virginia; and the Central*

Virginia Valley. There are about one hundred ministers, two hundred churches, twenty thousand members, property value five hundred thousand dollars, and a good future outlook. The Convention is small, but has self-respect and the respect of other denominations and the public. If it had not been for its form of government and the order that has grown out of it, it is fair to say that it would be next to extinct. "Order is heaven's first law," and law is heaven's first order; law and order belong together in the church.

The Southern Christian Convention takes its place among the brotherhood, and joins all in thanksgiving for the privilege of taking part in the celebration of the *Centennial of Religious Journalism.*

Suffolk, Va.

REV. D. M. HELFENSTEIN. D. D.

THE INVITING WEST

BY REV. D. M. HELFENSTEIN, D. D.
Ex-President Palmer College

Where does the West begin, or where may one stand, with face to the North and say, "All to my right is East and all to my left is West?" The most natural division between the East and the West is the great Mississippi river.

In considering our opportunities, as a church, in this great West, it will not be out of place for me to call attention to some statements of Jesus. In His explanation of the parable of the tares in the field He said, *"The field is the world."* In that interesting and heart-revealing talk of Christ with the woman of Samaria, which resulted in moving the inhabitants of the city in that marvelous manner, and out of which came that remarkable statement of Christ to the disciples:

"Say not ye, there are yet four months and then cometh the harvest? Behold, I say unto you; Lift up your eyes, and look on the fields that they are white already unto harvest."

As I understand our work, as a people, these statements of Christ have a meaning for us that they cannot have for a people whose basis of church-fellowship is determined by human opinions, and consequently many of the followers of the Lord cannot conscientiously take fellowship with them.

Our basis of fellowship being Christian character,

and not mental assent to some man's interpretation of the Scriptures, warrants us in saying *our field is the world.* It is to be lamented that we have not occupied it better. It is to our shame that we have thought so little of our heritage. But while we have not "occupied" as we should, God has been working through agencies and bringing about results in the line of Christian unity, even in the fields of the East, where sectarianism has held sway so long. All over the world there is a cry for a basis of fellowship that takes in every true follower of Christ. This growing spirit for Christian liberty cries unto us as a people—

"Lift up your eyes and look on the fields, that they are white already unto harvest."

The great field of the West is "white unto the harvest," and furnishes a wonderful opportunity for us in the name of our Lord, and invites us to acquaint ourselves with the needs and opportunities that lie before us. One great need in connection with this work is for us to realize the vastness of the field, and see and make use of our opportunities.

In gathering statistics, I have not considered Western Canada and Alaska, though they might be considered a part of this

GREAT WEST.

In the West that I have considered, in 1900 the population was 20,283,119. It is a conservative estimate to say that in the last eight years the population has increased twenty-five per cent. This would give a population at the present time of 25,-

352,898. Suppose one-fourth of this population are Christians, we still have 20,283,119 souls without Christ. Suppose again that all other agencies for saving the lost will be responsible for ninety-five per cent. of this unsaved population, and that God will hold us responsible for the remaining five per cent. We then face this proposition, 1,014,355 souls to give the message of life to and win them to Christ. If we should establish one church each week and each church established would have a membership of 100 at the end of the year, and the growth of the churches would be in proportion to the increase of population, it would take us 195 years to accomplish the work of saving just five per cent. of the unsaved portion of this multitude. We have not considered that many souls will perish before the 195 years which it would take to accomplish our work at the rate of one church a week. *How long will it take at our present rate?* Who will be responsible for the souls that perish in that 195 years?

The estimated wealth of this *Great West* in 1900 was $6,950,660,811. A very conservative estimate it would be indeed, to say that this wealth had increased twenty-five per cent. in the last eight years. This would give the vast sum of $8,688,326,013. Now suppose we would be able to influence five per cent. of this wealth for the extension of Christ's kingdom, there would be $2,228,288 each year for 195 years that would go to advance the work of our Lord.

About 2,000,000 of this population are foreign born. This fact places upon us added responsibil-

ity and gives us added opportunities, for it brings the foreigner right to our door and his greatest need is the gospel of Jesus Christ.

In the presence of these facts, brethren, we need men with the faith of Joshua and Caleb. There are unlimited openings for the Christian Church, if it sends forth men of faith and deep conviction; men who are above the price that may be offered by any sectarian body; men who can be depended upon by the Mission Board; men who will so faithfully live and lovingly teach a unifying gospel that the words of Jesus: "*One is your master, even Christ; and all ye are brethren,*" may carry with them the unifying power that our Lord intends that they should have, and thus the spirit of fellowship among Christians may become as broad as Christ's great heart of love.

Soon the balance of power numerically, financially and religiously, may be found in this *Great West.* Already millions of the inhabitants of earth depend upon the west for their bread and meat. The bowels of the earth are giving up their rich treasures and wealth is being piled up by the millions of dollars. With all the vast resources of this marvelous field it has need of Christian colleges and Christian settlements after the plan of the Wyoming movement, and this great field will support many of these movements, if the opportunities it affords are embraced in time. If every opportunity this *Great West* offers for Christian settlements were embraced and a Christian college and training school established in connection with each settlement, we

would then be preparing for the work in a manner more worthy of the cause we represent.

Oh, young men, this needy field, this inviting field, calls to you! Turn your faces westward and with faith in God and the cause you represent, do not wait until the Mission Board has ability to guarantee a part of your support. Time is too precious, souls are perishing. Up and away to the fields so loudly calling, and with faith in your God and confidence in the message you have to give to the people, go forth to establish the cause of the Christians in the cities, towns and hamlets of this *growing West*. If you have a message from God to the people, He will see that you are supported. The world is in need of the teachings of the Christians. The cause cannot afford to wait until the Mission Board has means to send you. You cannot afford to wait, for if God calls you to a field, the call is a pledge that He will sustain you if you trust Him. Will you accept the honor He confers upon you in calling you to this important field? We read with interest and approval the work of the pioneer ministers, and almost envy them the honor given them because of their loyalty. The days for pioneer work are not over. This field of the West invites you to exploits that will try your mettle, and give you a taste of pioneer work just as interesting as any of which you ever read. You may not have as many hardships as the early pioneer ministers, but you will be quite well satisfied along this line. The cities that are so rapidly building up on account of the mining industries, represent various denominations, but the thought of a unified church, if presented in

the early life of these cities, will forestall the introduction of factional teaching among the people of God; and not only this, but some of the great wealth of these mining cities will be consecrated to help advance the kingdom of Christ.

This field of the West presents a call to the churches and bids them enter the open door of a wonderful opportunity. It says to the membership of the church: "God has planted you in a church that is cosmopolitan. Yours is a fellowship that takes in every follower of the Lord. Yours is a fellowship the world is needing. Yours is a fellowship that this field will welcome. We open our doors to you and bid you enter. Our teeming millions of inhabitants; our multiplied millions of wealth, because of the genius of your God-given mission, will have a welcome for you that they cannot have for a people whose fellowship is not as broad as Christ. Hear our call and attend unto our needs; for the *unifying gospel* you preach will meet our need, and answer our call. Come to us, our response will be quick. You shall have our sons and daughters to worship at the altar of this church with a unifying gospel. You shall have a part of this vast wealth to assist you in giving the message of liberty and union to the world. We open our doors to you and again bid you welcome."

Des Moines, Iowa.

REV. J. O. ATKINSON, D. D.

THE OUTLOOK

BY REV. J. O. ATKINSON, D. D.
Editor *Christian Sun*

In the introduction to his "*Prospect Before Us,*" published in 1824, Rev. James O'Kelly uses these words:

> The little Christian Church moves gradually out of the wilderness. She has rubbed through several hard shocks, with some loss, but her true friends are getting more established; the farther we go, the more we see, and the good old primitive path appears. O, the Christian Church is groaning for a reformation back to the apostolic order. Heaven bless every hand that shall aid her, and every tongue that says "God speed." * * * We have nothing so dangerous as ourselves.

From which it is seen that the Rev. James O'Kelly was not only liberator and reformer, but prophet as well. "We have nothing so dangerous as ourselves." The world outside the Christian Church, members of other denominations included, look upon the principles, platform and position of our denomination with wonder, envy and admiration. We have never heard a person call in question the beauty, wisdom and catholicity of our principles, or doubt the divinity of our doctrine.

Truly, therefore, with O'Kelly "we have nothing so dangerous as ourselves." But, "the further we go, the more we see, and the good old primitive path appears."

Though "we have rubbed through several hard shocks with some loss," the future of our cause never

seemed so hopeful, nor the prospect so bright, for at least three reasons:

First: *Organization has been effected.*

The early Christians feared to organize, or to operate in concert as touching legislation and the enactment of plans for public weal. Time was when our Christian churches dared not to send "delegates" to a conference or convention. Instead "messengers" went up to a "yearly general meeting." And when these "general meetings" were concluded the "records" (proceedings) were all burned that nothing might be left by which to bind the next "assembling of messengers," or from which any written rule or formula might be made to bind Christian churches, or Christian people. This Christian Church of ours went to the full length in matters of freedom from all restraint.

Such a people naturally did not organize. They feared that organization would result in crystallization and a creed. There is a world of difference, but the popular mind failed to distinguish. A creed is a formula of belief; an organization is a formula of operation, nay, better, of co-operation. Now co-operation is essential to the life and growth of every institution under heaven.

The early Christian churches did not build colleges, own publishing houses, send missionaries. They feared to co-operate in such enterprises lest the individuality of the members be lost in the whole, and the church with its enterprises gain strength at the expense of personal liberty and individual interpretation.

The scattered forces of the Christian Church of

our day are now gathered into a compact whole. Individual interpretation is not incompatible with systematic service and extensive co-operation. The consequence is that our Christian Church has builded, and is building, colleges, publishing houses and charitable institutions. The day of organization has come and the church presents, not a few thousand fragments, but a mighty and solid phalanx of brave souls marching together to herald the battle cry of freedom and to do service for the "right of private judgment." That which a few scattered individuals have had to do on their own initiative, namely, declare that "the Bible is a sufficient rule of faith and practice" and the "name Christian" is a sufficient designation of those who follow Christ, this our several colleges are now inculcating and our publishing houses are heralding. A Christian force of free and liberal souls has been brought into a common and compact whole for Christian service and the enlargement of the kingdom.

No longer do "messengers" merely go to speak for themselves, but regularly chosen representatives are sent with delegated authority, not to a yearly meeting, but to a duly constituted conference, to deliberate there in behalf of missions, publications, education and charity. The Christian denomination now has its several churches organized into conferences, and the conferences organized into conventions and state associations, and these all organized into the American Christian Convention. And to-day the individual is as free as in the days when he feared to speak his mind in behalf of a common cause or a general enterprise.

Here then is our hope, here our strength, here our glorious outlook: We face a future with a combined and organized force not ashamed of itself, nor fearful of results and undertakings. This body of believers is buoyant with the belief, and the divine assurance, that its destiny is large and its future assured. We have a past of which we are not ashamed; a present that inspires us; an outlook that is joyous to contemplate. We have proven to the world our right to be, and shown to all mankind that a church, whose test of membership is personal piety and individual character, may be united with inseparable bonds and achieve untold results in the Master's name.

We repeat, that, because our energy is now conserved and our efforts are converged into harmonious organization for united efforts, the prospect before us seems bright indeed and the future looms large with results.

SECONDLY: *We have taught and learned the primal lesson of self-respect, and from it imbibed the spirit of self-reliance.*

This means untold measures for our Christian cause. There has been a reckless spirit with us to run after people of other denominations, to have them join us without our having shown to the world and to other churches that we had any particularly inviting brand, breed, or brotherhood for them to come to. We failed to show that we had a self-respecting, and self-relying brotherhood. We wanted others to come, but had only poorly equipped quarters, and uninviting surroundings when they arrived. We calculated that our "principles" were

sufficient, without showing what the principles would result in.

We have at least learned, and let us hope forever learned, that we are to build and equip from the ground up. If ours is the best church, the one best adapted to the salvation of a sin-sick and sin-cursed humanity, then it will survive by manifesting its own strength, beauty and character.

We are now building and developing a self-respecting enterprise. It will yet command the respect and admiration of the nation, and of the world. The plan is pure; the purpose, holy; the principles, heavenly. We have learned to respect ourselves. We shall teach the centuries to respect us because our mission is heavenly and our errand divine. To simply assert that the Bible is our only creed, a sufficient rule of faith and practice, merely catches the attention of passing strangers and wanderers. To build a great church edifice upon that liberal basis, to unite a great brotherhood on that as a foundation of its life and operation, is an undertaking worthy of stoutest hearts and a most invincible faith and courage. Yet such has been accomplished. To-day there exists a widely scattered, but a compact and loyal brotherhood, united upon the basis, and with the single creed, of the Word of God.

And that brotherhood has built institutions and promulgated enterprises of which it is not ashamed. In the practical affairs of men and measures we have tried our strength and achieved momentous results.

When, therefore, the challenge is flung out to the

world to come and unite with us, we have that with which men may unite and not be ashamed. With pardonable pride we point to our achievement, and in humility acknowlege, as all fair-minded men must see, that God is with us, and our future is assured.

THIRDLY: *There has been begotten a calm confidence in the everlastingness, and the eternal necessity of our Christian Cause.*

Many have feared, faltered, and fled away. But the ranks have ever been filled with new and strong and brave recruits, and we have learned not to fear nor dread. We have somehow discovered a people who love liberty and fear God, nay, who have learned under God to "advance upon chaos and the dark" and not dread.

Institutions, educational, charitable and missionary, have called upon our strength and have given us the privilege of measuring our might. We have learned something of our ability to achieve. A calm confidence has been begotten and in the strength and assurance of it we march toward sure victory and ultimate triumph.

Our outlook is most hopeful and inspiring. We have a past of which we are not ashamed. We have a present that challenges wonder and admiration. We have championed a cause that cannot die and entered a contest that cannot fail. We stand together, many thousand strong, for "the democracy of religion," the brotherhood of all believers, the fellowship of all spirits made akin by the blood of the Lamb, and in answer to our Savior's holy invocation that—

They all may be one.

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